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Rashi on Genesis

Rashi on Genesis merged

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This file contains merged sections from the following text versions:
-Rashi Chumash, Metsudah Publications, 2009
-https://www.nli.org.il/he/books/NNL_ALEPH002691623
-Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934

-https://www.nli.org.il/he/books/NNL_ALEPH001969084

Rashi on Genesis

Chapter 1

Verse 1

Genesis. Rabbi Yitzhak said, "It was not necessary for you to begin the Torah except from this new moon for you, which is the first commandment that was given to Israel. And what is the reason for opening it in Genesis?" By the power of His works He told His people to give them the inheritance of the nations (Psalm 111), so that when the nations of the world say to Israel, "You have gone astray, that you have spread out the lands of seven nations," they will say to them, "The whole earth is the Lord's, He created it and gave it to us, and He gave it to the righteous in His eyes, in His will." He gave it to them, and at his will it was taken away from them. In the beginning, He created, there is no such thing as this verse, which says, "I will teach you," just as He taught His people in the path of the Torah, which is called the beginning of His way (Proverbs 8:11), and in the path of Israel, which is called the beginning of His coming (Jeremiah 2:11); and if you come to interpret it in its simplicity, then He interpreted it in the beginning of the creation of the heavens and the earth, and the earth There was darkness and light and darkness, and God said, "Let there be light." And the one who called the teachers of the order of creation did not come to say, "Let water and a body be given to you before you." If he came to teach like that, it would not have been written in the beginning, "He created the light." The beginning of the name is that it is not a stick to the ark that follows it, as it was the beginning of the kingdom of Jehoiakim (Isa. 27), as it is said here, the beginning of his kingdom (Genesis 10), the beginning of your grain (Deuteronomy 18:4), – even in the beginning God created God and the flesh, as it was the beginning of creation; and similarly the word of the Lord began in Hosea (Hosea 1), as it says The word of the Lord began with the word of the Lord, and the Lord said to the word of the Lord and to the word of the Lord. And you shall teach the people in the beginning of all creation, and you shall explain to them the beginning of all creation, and you shall have words that are shortened to their own language and reduced to one word, as it is, because the gates of my womb have not been closed (Job 3), and he has not departed from me. The one who shuts up and as if he were to carry the army of Damascus (Isaiah 8), and not withdraw from me, he would carry it; and as if he were to plow with oxen (Amos 6), and not withdraw if a man were to plow with oxen, and as if he were to say from the beginning to the end (Isaiah 46), and not withdraw from the beginning, saying from the beginning to the end, a word is not withdrawn – so, you are a fool to yourself, The waters were before the waters, the waters of the heavens, and the Spirit of God was hovering over the face of the waters. And the time of the creation of the waters was not yet known. It is not known how long ago the waters were before the earth. And the heavens were formed of fire and water. For the order of the first and the last is not known. When God created, and it was not said, "The Lord created," in the beginning, she ascended in the account of his creation in the measure of judgment, seeing that the world was not yet formed, she bowed down from the measure of mercy and shared with the Lord, and it was written in the day of the works of the Lord God: "Earth and heavens."

Verse 2

:They are astonished and amazed. They are astonished and amazed, and they are astonished and amazed at his gaze.
:Thou. Ashtored, the son of Balazs: Look. To
the tongue of emptiness and its pursuit:
On the face of the abyss. On the face of the waters that the earth coughs
And the Spirit of God hovers. The throne of glory stands in the air and hovers over the face of the waters by the Spirit of His mouth. The Kaaba and His saying, "Like a dove hovering over a reed, Akubitir Balaaz"

Verse 3

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Verse 4

And God saw the light that it was good, and He separated it. Even though we are ignorant of the things of a legend, He saw that it was not fit to be used by the wicked, and He separated it for the righteous to come. And when he saw that it was good, and that there was no blemish in it, and that it was dark, he made it dark, and that it was dark in the evening, and he determined for this its boundary: by day, and for that its boundary by night.

Verse 5

One day. According to the Seder, the language of the parsha was to be written as the first day, just as it is written as the second, third, fourth days, why is it written as one? According to the Kaaba, God was alone in His world, and He was not created: the angels until the second day, as is explained in the Book of Genesis.

Verse 6

Let there be a firmament. Let there be a firmament, which is firm because of the abomination of the Kaaba, when He said, Let there be a firmament, and this is what is written (Job 26): The pillars of heaven shall bow down, they shall be astonished at His abomination, as a man who is astonished at them and stands still at the abomination of the waters that are upon him. Every first day, wash yourselves in the water. In the midst of the waters, six days he separated the upper waters from the firmament as he separated the firmament from the waters: and upon the earth, as he had said, so shall they be, according to the word of the king.

Verse 7

And God made the firmament. He set it on its foundation, and it was made, as it is, and it made its wings (Deuteronomy 21:21).

Above the sky. We do not say above the sky, except above the sky, because they are filled with air. And why do we not say that it is good on the third day? Because the kingdom of the waters was not finished until the third day, and the mountains began in it with the third day, and a thing that is not finished is not in its fullness and goodness; And in the third hour, when the kingdom of the waters was finished and another kingdom began and finished, it was doubled, for it is good to have two times, one for the end of the second kingdom and one for the end of the kingdom of the day.

Verse 8

And God called the firmament heaven. He called the waters heaven, and

Verse 9

Let the waters be gathered together. Let them be level on the face of the whole earth, and let the ocean be the great sea in all: the seas.

Verse 10

Call days. And is there not one sea? But is not the taste of a fish that rises from the sea in its place like the taste of a fish that rises from the sea in Aspamiya?

Verse 11

The earth will sprout grass and herbs. There is no tongue for grass, and no grass for grass, and there was no tongue for the word, saying, "The land will be grass," for eighty grasses are divided, each one for itself is called such and such grass, and there is no tongue for the speaker, saying, "This is such and such," for the third tongue is for the shame of the land when it is filled with grasses. The land will be green. It will be filled and covered with grass. In the language of the goats, it is called "desha arbreitz", "kolan": in Arabia, and every root by itself is called "grass":
a seed-sower. That which grows in it will be sown in another place.
A fruit tree. The tree was as good as the fruit, and she did not do so, but the land brought forth a tree that was fruitful: and the tree was not fruitful, according to you, when a man was cursed for his sin, she was visited also for her sin, and was cursed. :Which they sowed in it. These are the seeds of all the fruits from which the ram grows when they are sown.

Verse 12

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And the land was brought forth, etc. Although it was not said to his kind in the wilderness, they heard that he would be glorified: the oaks were thus, they were carried in the wilderness, as is explained in the legend of the slaughter of the innocent.

Verse 13

Verse 14

Let there be a feast, etc. From the first day they were created, and the four quarters were commanded to be set in the firmament, and so all the offspring of heaven and earth were created from the first day, and each one was determined on the day that was decreed for him, which is: It is written that the heavens, for the multitude of their offspring, and the earth, for the multitude of its offspring, shall be a feast. It is written, "On the day of the Lord's Supper, for the sake of the children, it is the sixth day: in the fourth, they were fasting on the sake of the children, so that they would not be cleansed."
To distinguish between day and night. From the beginning of the creation, the first light was made, but on the seventh day of the first week of the month: the light and the darkness of the first week were one between
the day and the night, and they were for signs. When the lights go out, it is a sign of evil for the world, as it is said in the signs of the heavens: "If you do the will of the Lord, you will not need to worry about the plagues or the appointed times." For the sake of the Lord, Israel will come to celebrate the appointed times, and they will sleep for the new moon and for the days. The heat will
be used in the middle of the day. Day and the half-moon, the mountains of the day are full and two. At
the end of five days (one and a quarter days), they will complete their journey in twelve months, and it is a year, and they will return and begin again a second time to go around the circle of the circle as the first journey.

Verse 15

And they shall be for a light. And they shall use this light, that it may shine for ever.

Verse 16

The great ones. They were created and the moon was cast down upon Shektarga and said, "Or to the two kings: Let them sit in one throne."
:And the stars. By the hands of Shemmet the moon has multiplied its armies to the point of its knowledge.

Verse 17

Verse 18

Verse 19

Verse 20

:A living soul. Let there be animals in it.
Creeping. Every living thing that creeps on the earth is called creeping: among the birds, like the ants, and among the grasshoppers, and among the lizards, like the tortoise, and among the lizards, like the tortoise, and among the lizards, and among the fish, and among the fish that swarm on the ground

Verse 21

The crocodiles. Great fish in their captivity, and in the words of the legend, it is Leviathan and his son, who separated them, male and female, and killed the female and salted her for the righteous to come, that unless they were fruitful and multiplied, the world would not exist: in their presence
:The soul of the animal. Sixth in animals

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Verse 22

And he blessed them. For those who lack them and hunt them and eat them, they need a blessing, and even the animals need a blessing, but because of the copper that is coming to be cursed, so it is not blessed, because it is not: in general

:Fru. To 'fruit' all things made fruits

And multiply. If he had not said, "Only fruit," there would have been one who begot one and would not have been left behind, and he would have multiplied, that one who begot: the multiplicity.

Verse 23

Verse 24

:The earth will come forth. Is that what I interpreted as everything being created from the first day, and they were only needed to be completed?
:A living soul. Sixth, a living being.
And a worm. They are creatures that crawl and crawl on the ground and look as if they were dragging something that has no roots: a stranger. All the language of a worm and a worm in our language is called "Birish" in Hebrew.

Verse 25

And he did. He set them in their place and in their place.

Verse 26

He became a man. His humility was the command of the Lord to judge him from here, according to the Lord, he is in the likeness of the angels and they will envy him, according to you we will reign over them, and when he judges the kings he will reign in his own house, who dwells in the midst of Ahab, who said, "Is it not Micaiah that I saw the Lord sitting on his throne, and all the host of heaven standing above him?" From his right and from his left (1 Kings 22), and why is there a right hand and a left hand before him? Is it not a pithage and from the saying of the holy ones, from the right hand for merits and from the left for debt, and so in the district of the cities you inquired (Daniel 4), even here in the palace where he took away the power, the high ones said to them, "If there is no one like me, In the wedding feasts, the Lord was jealous of the work that was done in the beginning, and man
was made. Although he did not help in his creation and there was no place for the gods to descend, the scripture did not prevent him from teaching the way of the earth and the degree of humility that the great should rule and take authority from the small; and if it were written that man was made, it would not be in his degree that he should speak with his court, But with his own, and the return of the species, he wrote beside him, "And he created man," and he did not write, "And he created him."
:In our photo. In our print.
:In our image. To understand and to know,
and to go down to the fish of the sea. Yes, in this tongue, to the tongue of the deep, and to the tongue of the low; It is pure, it is steep in life: and in the beasts, it is not pure, it is made steep before them, and life is ruled by it.

Verse 27

And God created man in his own image. In the book of Deus He is written, that all things were created by a word, and he was created by their hands, as it is said, "And you have set me as a seal" (Psalms 119); it was made with their seal, like the seal of the seal on my hands: their imprint that they read, "The Lord is the God of the heavens," and so he says, "You shall be destroyed like the clay of their seal" (Job 38): In the image of God he created him. He explained to you that his image is his perfect image, A picture of a deacon will be created. Male and female He created them. And to this He says, "And He took one of His ribs, etc." (Genesis 2)? A Midrash teaches that He created two faces at the beginning of creation, and then divided them. And He explained it in detail, saying, "Here is the advice of thee, that they were created two at the beginning, and not by the mouth of thee, as the mouth of the womb, and He spread them out to another place."

Verse 28

And a sheep. It is necessary to teach you that a male conquers a female, that she should not be a sheep, and to teach you: that the man who was commanded to conquer a sheep is commanded to be fruitful and multiply, and not the woman.

Verse 29

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It will be food for you and for every animal on earth. He gave them both animals and living things for food, and He did not allow man to kill or maim any living thing or to eat meat. But all green plants they may eat together. And when the sons of Noah returned, He permitted them to eat meat, as it is said, "Every moving thing that is alive is a living thing, and its flesh is like green plants." I gave them to the first man: "I have given you the All

Verse 30

Verse 31

The sixth day. The Lord added to the sixth day the end of the work in Genesis, saying that He would give them, on the manna that Israel would receive from them, five of the Torah's five days. Another word on the sixth day, all of them were gathered and stood until the sixth day: It is the sixth day in Zion, prepared for the giving of the Torah.

Chapter 2

Verse 1

Verse 2

And God finished on the seventh day. Rabbi Shimon says that flesh and blood, which does not know its times and its rest, are required to add more than the Holy One, the Kaaba, which knows its times and its rest, is gathered in it like a hair's breadth, and it appears as if everything in it were finished in a day. So what did the world lack? Rest, come, come, rest, come, come, rest, it is finished and its work is finished.

Verse 3

And he blessed, and sanctified. They blessed with manna, that every day of the week an omer would come down to them for Golgotha, and on the Sabbath they would bring bread: a second, and they sanctified with manna, that nothing would come down on the Sabbath, and the call was written on the future that God created to do. The work that was seen to be done on the Sabbath, was doubled and done on the Sabbath as it is: which is explained in the Book of Genesis.

Verse 4

These are the words of Ma'ala.
The history of the heavens and the earth when they were created on the day the Lord created them. For all of them were created in the beginning. Another thing in the Bible, in the Bible, God created the worlds (Isaiah 26), in the second letter of the letter, the name of the Lord created two worlds, and to show that this world was created by God, it is a sign that they should go down to the pit to see: this is the pit of God, which is closed on all sides and opened to the pit to go down the path of the Lord.

Verse 5

It will not be in Israel yet. All that is called by the tongue is not yet, and it is not by the tongue before, and it is not done, as the former say, as the former say, and this is clear, and still later, because before you fear (Exodus 9) you will not fear, and even this interpretation was not yet on earth, when the creation of the world was completed in six days before Adam was created, and all The grass of the field has not yet sprouted, it has not yet sprouted, and in the morning the earth will be empty: it will not go out, but will stand on the threshold of the sky until the sixth day.
Because it didn't rain. And Matt did not rain? According to the saying of the Lord, there is no one to till the ground, and no one knows the goodness of the earth, and when the Lord returned and knew that they were needed for the world, he prayed over them and they came down and the
trees grew: and the Lord God said. The Lord is his name, God who rules and judges over all, and so this is the interpretation of everything.
Location: According to His simplicity, the Lord is God.

Verse 6

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And the air will rise. For the creation of man, the deep ascended and watered clouds to serve the dust and man was created: as this limit, water was given and then the dough was kneaded, even here, and it was watered, and then it was formed.

Verse 7

And he created. Two creations, one created for this world and one created for the resurrection of the dead, but in the beast that is not: standing for judgment, it is not written in its creation that the two Jews
Dust from the ground. He gathered dust from all the earth, four cubits, from every place of the day, where he would gather it for burial. This is the dust taken from the place where it was said, "Make an altar of earth for me" (Exodus 20), "And it shall be a covering for the Levites, and they shall be able to stand."
And he blew his nose. He was from the lower and the upper, a body from the lower and a breath from the upper, according to the first day the heavens and the earth were created, in the second day he created the firmament above, in the third day the dry land appeared below, in the fourth day he created lights above, in the fifth day the waters flowed For weddings, the Lord needed six to create in him the upper and lower weddings, and if there is no jealousy in the work of creation on the day of Ahadvarashit, then there will be many more of them than of them.
For a living soul. Even a beast and a living creature are called a living soul, but this is the soul of man, a living being in him, to whom is added: knowledge and speech.

Verse 8

East. In the east of Eden, the garden was planted. And if you say, "He wrote on the mountain of the grave and created man and beast," I saw in the Baraita of Shel R. A., son of Shel R. Yosei of Galilee, 12 of the principles that the Torah requires, and this is one of them, every whole that is followed by a work is its detail, and He created man, this is the same whole, then his creation from heaven and then his works, And the Lord God created the earth and the sky, and he made the garden of Eden grow in it, and he made the first tree; and so in the And he placed him in the Garden of Eden, and a deep sleep fell upon him. The listener thinks that he is doing another work, but it is nothing else. shadow of the beast he created the earth and the sky, and the Lord God formed from the ground every beast of the field, as he had said: and he brought them to the man to call their names, and to teach them about the birds which he had formed out of the sky.

Verse 9

And it grew. Regarding the garden, the text speaks:
:Inside the garden. In the middle

Verse 10

Verse 11

Pishon. It is the Nile, a river of Egypt, and because its waters bless and nourish and water the land, it is called Pishon, as it is and its riders are Pishon (Habakkuk 1). This is Pishon, which is the one who increases Pishon, as it is said of Egypt (Isaiah 19): And the servants of Pishon are

Verse 12

Verse 13

Yeghe (Exodus 21), who is the one Gihon. The one who went and was struck, and his death was very great, as it was because

Verse 14

:Tigris. Its waters are gentle and light.
Euphrates. Its waters are clear and abundant and give light to man: Cush and Assyria. It was not yet, and the one who called it: on the name of the one who came:
the east of Assyria. To the east, the Assyrian line
:He is a cow. The one who is considered above all, the one who is remembered by the name of God.

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Verse 15

And he took. To take him with fine words and entice him to the synagogue (Genesis Rabbah)

Verse 16

Verse 17

Verse 18

It is not good because, etc., that they should not say, "The Kaaba in the highest is one and has no counterpart, and this is in the lower realms and has no counterpart" (Bereishit Rabbah).
Help; not deserved – as opposed to fighting: –help against him. deserved

Verse 19

And he created from the ground. He created it, he did what was said in the upper room, and God made the beasts of the earth and the cattle, but he did not explain that the birds were created from the water, according to what he said in the upper room, they were created from the water, and here he said they were created from the earth (Cholin 27), and even to measure it, as here the seventh hour of their creation by His hand on the day He brought them to Adam To call them by their names. And in the words of the proverb, this is to make the tongue of the oppressed and the oppressed, as it is (as it is) to make a city (Deuteronomy 24), and to make a man's hand lie under his hand (Genesis 24).
And whatever man calls a living soul, etc., he shall castrate and divide it, every living soul that he calls: "Man is his name," that shall be his name forever.

Verse 20

And for Adam there was no helper found. And the Lord God fell into a deep sleep. When he had brought them before him, he brought them of every kind, male and female, and said to them, Let there be a pair, and I have no pair, and he fell down (Genesis Rabbah)

Verse 21

From his ribs. From his ribs, as it is and from the side of the tabernacle (Exodus 26), this is the one that said: "Two faces were created" (Eruvin 17): and the
closing. From the place of the
cut: and he slept and took. That he might not see the piece of flesh that was created from him and be despised.

Verse 22

And he built. As a building, wide from a foot and short from a height to receive the child, like a sheaf of wheat, which was wide: from a foot and short from a height that its weight would not weigh down its
beams. And he built the rib for a woman. To be a woman, as he did, and Gideon made it for an ephod (Judges 8), :to be an ephod

Verse 23

This is the time. A man has dominion over all beasts and living creatures, and his knowledge of them has not grown cold (Yevamot 33)
This one shall be called woman because from man, etc. Tongue falls upon tongue from the place where the world was created in the tongue of the Holy One (Genesis Rabbah)

Verse 24

Therefore, let a man leave. The Holy Spirit says, "Thus it is forbidden for the sons of Noah to commit adultery" (Sanhedrin 57).
:One flesh. The child was created by the hands of both of them and was made one flesh (Ibid. 58)

Verse 25

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And they will not be ashamed. They did not know the way of wisdom to distinguish between good and evil, and although We gave them knowledge to call their names, We did not give them the fruit of evil until they ate from the tree and the fruit of evil was gathered in them and they knew: what is between good and evil (Genesis Rabbah)

Chapter 3

Verse 1

And the serpent was naked. What is the matter with this? It was for your sake and made for man and for his wife coats of skin and clothed them, but for your sake from what advice the serpent leaped upon them, seeing them naked and engaged in sexual immorality: in the sight of all and
lusting after them: naked of all. By its ugliness and greatness it was its downfall, naked above all, cursed above all (Genesis Rabbah) even though He said, etc. He said to you, "You shall not eat of every living thing," and although He saw them eating: from the fruit of the tree, He multiplied many things about it, as if to make it sit down and come to speak in His own language.

Verse 2

Verse 3

And you shall not touch him. Joseph added to the command, "For your sake, come to the hand of Geraon," as we have said, "Do not add to his words" (Proverbs 30).

Verse 4

You will not die. She pushed until she touched him, he told her that there is no death in touching, so there is no death: in eating (Bereishit Rabbah)

Verse 5

:For He knows. Every craftsman hates the children of his craftsman, from the tree he ate and created the world (Genesis Rabbah) :And you will be gods. Creators of worlds (Genesis Rabbah)

Verse 6

And the woman saw his words, and she saw them, and she believed him (Genesis 1:1-11).
:For the tree is good. To be like God: And
because it is a delight to the eyes. As it is said to him, And your eyes will be opened.
And it is good to be wise. As it is said to him, "He knows good and evil."
And give also to the woman. That she may not die, but live, and marry another.
:also: to multiply beasts and animals

Verse 7

:And they were opened, etc. For the matter of wisdom, the word of the letter is spoken, and not for the matter of sight and touch, and the end of the call is revealed, and they know that they are naked. Even the soma knows when it is naked, but what is it, and they know that they are naked? :One commandment was in their hand, and their right hand was uncovered (Genesis Rabbah)
Fig leaf. It is the tree from which they ate, in the word that we were corrupted by it we were healed (Sanhedrin 8), but the rest of the trees are soft from the burden placed on them. And why did the tree not spread? The Kabbalah does not desire to profit: creation, that they may not consume it and say, This is the one who destroyed the world by his hand, Midrash Rabbi Comfort

Verse 8

And they heard. Yeshua the Rabbis preached the Agada, and the great Siddrom of his rabbis was on their way to the Rabbah and the sermons; and I did not come except to explain the meaning of the reading, and to the Agada, which establishes the words of the reading, a word is spoken on its wheels. And they heard. What did they hear? They heard the voice of the Kaaba, which was walking in the garden.

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To the wind of the day. To that wind that came to them, and this is the west; the evening breezes are hot in the west, and they are scattered in the tenth (Sanhedrin 38)

Verse 9

Howl. He knew that if he did not gather his people in a dispute, he would not be afraid to answer if he were to punish them (Genesis Rabbah), and so with Cain he said, "Isn't Abel your brother" (Genesis 4), and so with Balaam, "Who are these men with you?" (Numbers 22), to gather their people in a dispute, and so with Hezekiah, "I will bring you down from Ladan."

Verse 10

Verse 11

Who told you? Where did you go to know what shame is in standing naked?
:From the tree. From its roots

Verse 12

Which you have given me. Here is a village in Touba (idolatry).

Verse 13

The record: The charge, as Hezekiah did not bring you to destruction (2 Chronicles 32)

Verse 14

Because you did this. Therefore, there are no rebels in whose name you have incited, if they ask, "Why did you do this?" It was: "Is it not to answer the words of the rabbi and the words of the disciple, the words of whom do they hear?" (Sanhedrin 29) From every beast and from every wild animal. If from a beast a curse is made, from a living creature, not all that dwells, shall stand, and his multitude shall stand: This is a teaching in Masechet Bechorot (page 8) to teach the days of his passing, a seven-year-old bronze shekel: On your belly you shall go. Their legs were theirs and they were cut off.

Verse 15

And I will be envious. You did not desire anything except the death of a man when he ate it, he began to be sick and you brought Eve, and you did not come to speak to Eve, she began to be sick, but through women who are easy to be tempted and know how to tempt their masters, :for your sake and I will be envious
:'It will be poured out. You will strike him (Deuteronomy 9:11), and you will crush him and crush his heel. You will not be able to stand up and dwell in his heel, and even from there you will kill him, and you will blow him with your tongue as if he were breathing in them (Isaiah 40). When the serpent came to bite you, it blew like a whistle and into my mouth: that the tongue would fall on the tongue Write to the tongue, blow with their teeth.

Verse 16

Your sadness. This is the sorrow of raising children (Eruvin K.)
:And you shall bring forth children. This is the pain of
childbirth. :In sorrow you shall bring forth sons. This is the pain of childbirth.
And your desire is for your husband. To serve, and yet you have no power to demand it with your mouth, lest he rule over you, : all is from him and not from you.
Your desire: Your desire, like a longing soul (Isaiah 29)

Verse 17

Cursed is the ground for your sake. Cursed creatures rise up against you, like locusts, gadflies, and ants: a symbol of evil crops, and the breasts of those who suckle them cursed.

Verse 18

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And thorns and thistles it shall bring forth to you. The land, when you sow it with any kind of seed, shall bring forth thorns and thistles, and thistles: and they shall be eaten by the hands of the righteous (Bitzah 34)
And you ate the grass of the field. And what curse is this? And is it not said in the blessing, Behold, I give you every herb yielding seed, and every herb yielding fruit? But what is said here at the beginning of the matter: Cursed is the ground; in toil you shall eat it, and after toil it shall bring forth thorns and thistles for you. When you sow it, it shall bring forth thorns and thistles for you, and what is left of the grass of the field, and you shall eat it with your own hands.

Verse 19

:The sweat of your nose. Later you will be troubled by the smell of it.

Verse 20

And the man read. The writing returned to its first subject, and the man read Shemmut, and did not cease except to teach you that on the hands of the one who wrote Shemmut, Eve was his mate, as it was written, and for the man there was no helper as a match for him, for you, and he fell into a deep sleep, and on the hands of the one who wrote and became naked, his thickness was the thickness of the bronze, To your knowledge, that from among you she saw her nakedness, and seeing them engaged in idleness, she lusted after them, and came upon them with deceit and deceit.
Eve. It falls on the tongue of a living creature, which gives life to its offspring, as it is said, "What is it to man?" (Ecclesiastes 2:1), "It was tongue."

Verse 21

Leather shirts. There are legends that say that pieces like a bird were glued to a tree, and he said: "It came from the skin, like the wool of rabbits, which is soft and warm, and he made shirts for them from it."

Verse 22

He was like one of them. He is the only one in the underworld, just as He is the only one in the heavens, and what is His uniqueness? To know good and evil, what is not the same in a beast and a living creature, and now lest He stretch out His hand. And the Messiah will live forever, He is close to the errors of the creatures after Him, and He will say: He is God. And there are six teachers of myths, but no one is satisfied with His simplicity.

Verse 23

Verse 24

:Advance to the Garden of Eden. At its east side was the Garden of Eden, outside the garden: the cherubim.
Angels of the flaming sword, the turning sword. And there was a fiery flame upon which a flame of fire was set, as if a flame of fire were drawn out: and in the tongue of the Lord, and in the teaching of the story of the Lord, and I came not but to explain it.

Chapter 4

Verse 1

And the man knew. The grave was before the matter was settled, before he sinned and was cast out of the Garden of Eden, and then the pregnancy: and the birth, which was written and Adam knew, heard that afterwards he was cast out, they were the sons: Cain. In his name I have purchased
The Lord. As it is with the Lord, when He created me and my father, He alone created him, but in this we share: with Him (Genesis 31) Cain and his brother Abel. 3 They are many, as the teacher says, that a woman was born to Cain, and with them: Abel was born to them, and they are many, so it is said and added (Genesis 31).

Verse 2

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:Shepherd the sheep. Because the ground is cursed, whoever does not work it will be put to shame.

Verse 3

:The fruits of the earth. From the thorn, and there is a legend that says that a seed of flax was

Verse 4

And he turned, and

:And he was saved. A fire came down and smote him.

Verse 5

Verse 6

Verse 7

:Not if you do well. As you translate it, it is explained.
:To open the grave of your sins, to
And to you his desire is. The snare of your sin is the fruit of evil, a constant desire and longing to cause you to fail.
And you will rule over him. If you wish, you will prevail over him.

Verse 8

And Cain said unto Abel. And they gathered together with him in matters of strife, and conspired to slay him. And he said thus: The teachers of the proverb, This is the one who will return from the land of Canaan.

Verse 9

:O Abel your brother. He will sit down with him in the land of Nahat, and he will return and say: I killed him and sinned against you: I did not know. The knowledge of the Most High has become
like a thief: The guardian of my brother. He is a fool, and so is all the "A" that is pointed at the thief.

Verse 10

Your brother's blood. His blood and the blood of his descendants. Another thing, the many wounds he suffered, he did not know: from where his soul would come out (Sanhedrin 37)

Verse 11

"Cursed art thou from the ground. What more is there to be cursed than that she is cursed, she is great in her sin, and she has added to her sin by opening her mouth to take away thy brother's blood, etc. And behold, I will add a curse to her, I will not add: give her power."

Verse 12

:Move and move. You are not allowed to stay in one place for a generation.

Verse 13

Poverty is unbearable. In my innocence, you claim the upper and lower, and my sin, how can I claim it? (Bereishit Rabbah)

Verse 14

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Verse 15

Therefore, whoever kills Cain. This is one of the names whose words are brief and implied and not interpreted, therefore everyone: Whoever kills Cain with a slanderous tongue, so shall it be done to him, so and so shall his punishment be, and his punishment shall not be interpreted, sevenfold he shall rise. I do not want to take revenge on Cain now, but at the end of seven generations I will take revenge on him, so that one of his sons' sons will rise up against you and kill him, and at the end of the call that says, "Seven times," it will be established, and it will be the revenge of Hebel from Cain, because she began to call out to the tongue of slander, so that there will be no harm from her, And when he went out, David said, "Whoever strikes the Jebusites and touches the wall, let him do so" strikes the (2 Samuel 5), and it is not explained what he would do. However, the word of the scripture implies that whoever Jebusites and touches the wall, let him approach the gate and strike the blind, etc., and he will strike them also, because they said, "The blind and the lame shall not come into David's house." The house – the blow: I will make him head and body, as the sum of his words, and in the words of the seas he will be a fish for head and body. And the Lord set a sign for Cain. He made a sign of his name in his belly. He said another thing, I will kill all that comes out of me, both beasts and animals, but as yet the sons of men were not afraid of them, only his father And he, and none of them was afraid that he would kill him, except he said, "Until now I have been afraid of all living things, as I feared you and your children, and now, because of this sin, living things will not fear me and will kill me." And the Lord made them a sign: "He restored his fear of living things."

Verse 16

And Cain went out. He went out in a state of confusion, as if he had stolen the knowledge of the Most High: In the land of Nod. In the land of Shekel, where all the exiles wandered. The beginning of Eden. There his father discovered when he was expelled from the Garden of Eden, as it is said, and he settled in front of the Garden of Eden, guarding the way from the entrance to the garden, so that he might learn that Adam was there, and that a spirit from the east would gather in every place the seekers, as it is said, then Moses and Gomer would distinguish, from the east of the sun (Deuteronomy 4:11), another matter. In a strange land, wherever he went, the earth trembled beneath him, and the people said, "Away from him, this is he who killed his brother."

Verse 17

And Cain built a city, and called the name of the city Enoch, in memory of his son.

Verse 18

And Irad had a child. The sixth place where it says in the same verse is the male who gave birth, and the sixth place where it says in the same verse is the child, who gave birth to a son who was born to a woman named Nishtra, Balaz, and the birth of the children of the man named Inzirar, a certain man, gave birth to his wife, Balaz. When he says "born" in the verb form, he is speaking of the birth of a woman: a son or a daughter. When he says "newborn," he is speaking of the birth of a man.

Verse 19

And he took him from Lamech. It was not for the interpreter to interpret all this, but for the learner to understand the end of the matter, that the Lord had fulfilled His promise, saying, "Seven times seven Cain arose, and Lech stood up after him, and begat sons, and made a generation seven times, and slew Cain: this is he who said, "For I have slain a man for my sake, and he hath made two wives." Thus was the order of the generation of the wicked. One is fertile and fruitful, and the other is barren. This is the one who drinks a cup of wine for a year, like a barren woman, adorned like a bride and eating fine foods, and her companion is a widow and mourns like a widow. This is what Job means when he says, "A barren woman will not bear children, and a widow will not prosper" (Job 24), as he explains. In the legend of Helek (and the Bara) :Ada. She is a fruitful and fruitful woman in the name of Him who is praised and is transmitted from Him, Ada will translate a Sura. :Shadow. It is the shadow of the sun, in whose name you will sit and rest, the words of a legend are in the Bible.

Verse 20

My father lived in a tent and had cattle. He was the first of the herdsmen in the desert, living in tents here and there, along the way of his shepherd, and when the shepherd had exhausted his flock in one place, he would go and pitch his tent in another place. And the Midrash Agada says, "He who builds houses, says, 'How many days have you heard,' the symbol of jealousy is the one who buys (Ezekiel 8:11), 'and then his brother will make a lute and an organ to sing to him,'"

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Verse 21

Verse 22

Tubal Cain. Tubal is the son of Cain, Tubal is the son of Tubal, Tubal and Hithkin are the sons of Cain: to make instruments of war for the slaughter.

Polish every tool of bronze and iron. He who sharpens the tools of bronze and iron, as he does, will polish his eyes to me (Job 16).

A plowman is not a man who works with his tongue, but a man who works with his tongue, whose tip is a small speck and whose taste is like a rod, as it were, who sharpens and smoothes all tools of bronze and iron.

:Naama. She is the wife of Noah.

Verse 23

Hearing loss. When he had gone out from his house thirty-six days, after he had killed Cain and Tubal his son, Lamech was angry and Tubal his son, and he saw Cain and thought he was dead, and he told his father to draw his bow and kill him, and when he knew that Cain was old, he struck him with his fist and threw his son between them. :And they killed him, and his wives were separated from him, and he was a conciliator.

Hear my voice. Hear me, O Lord, and for the man whom I have killed, for my wounding, shall he be killed? And for the wounding of him, for my name's sake, shall the wounded bear my name? And the child whom I have killed, for my companion, shall he be killed? As if by the hands of my companion? In innocence, and I am not a mirror nor am I a liar, this is not my identity, this is not my identity, this is not my identity.

:Wound. A blow from a sword or arrow from a wound.

Verse 24

For in seven days Cain will rise. Cain, who killed intentionally, was hanged to seven generations, I, who killed a blind man: not all the inhabitants of Shechem, who were hanged to me, were hanged to the seventh generation.

Seventy-seven. The tongue of Rabbah is seventy-seven, as Rabbi Tanhuma taught. And the midrash at the beginning of Rabbah did not kill Lemech in peace, and his wives, departing from him, made him fruitful and fruitful, according to the saying of Shechra, a branch to consume his seed, the Shel of Cain for seven generations, saying, Why are we born for fear? The next day the servant comes and washes everything, and he says to them, "And why have I killed a man to my hurt? And why have I killed Abel, who killed a woman, if a man were toremain standing and bear children in my house, would my seed be consumed by his iniquity?" And what is the matter? Why are there so many seventies? And this is the light and the red of seven generations, I who did not kill, not when they were seven: falsehood, if so, the Lord does not raise up His debt and fulfill His word.

Verse 25

And Adam and Eve knew. Then he came to the first man and took possession of his wives, and said to them: And why should you be careful about his circumcision, to find a place for him? You have done your commandments, and he will do his. They said to him: "Your own beauty has begun, and you have not separated from your wife, this is a hundred and thirty years since death was gathered to your hand: from hand: and a man knows and knows. And what is still, to learn that he will not add desire to his desire" (Genesis Rabbah)

Verse 26

So it began. For the sick tongue, to call the names of man and the names of the trees by the name of the Kaaba: to make them Azza and to call them Elohim

Chapter 5

Verse 1

This is the book of the history of man. This is the story of the births of man, and the teachings of the Agada of the Six Rabbis.

:On the day He created, etc. The Maggid says that on the day He created, He gave birth.

Verse 2

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Verse 3

:One hundred and thirty years. Until then he was separated from his wife (Genesis Rabbah)

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Machine Translated by Google

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

And Enoch walked. He was righteous and easy in his knowledge to return to righteousness, for the Lord hastened the Kaaba and removed him and made him die at the fullness of –Ahead of his time, and this is the sixth year that the letter of his death was written and he is no more in the world. his years (Bereishit Rabbah)

For he took him away before his time, as he was, Behold, I have taken from you the desire of your eyes (Ezekiel 24)

Verse 25

Verse 26

Verse 27

Verse 28

And a son was born. From him the world was built (Genesis Rabbah)

Verse 29

This will comfort us. It will relieve us of the pain of our hands. Until Noah came, they had no plowing implements, and he prepared them, and the earth was covered with thorns and thistles, as if sowing grain, from his curse on the first man, and in the days of Noah he rested, and this one will comfort him, and if you do not interpret it like that, there is no taste of the tongue: He will fall upon the name, and your enemies will come to call his name Comforter.

Verse 30

Verse 31

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Verse 32

Five hundred years old. Rabbi Yodan said, "What is the taste of all the generations that gave birth to him in a hundred years, and this one in five hundred?" The Lord said, "If the wicked are lost in the waters, and it is evil for the righteous to do this, but if the righteous are righteous, I will punish them to make many sacrifices, to cut off their fountains and not to bear children for five hundred years, so that the beauty of the great man may not be seen in his children, to be punished before the Lord" (Genesis Rabbah). It is written that the young man Ben Matan gave Torah. A hundred years shall die (Isaiah 65) See the punishment to come, and then turn away Shem, Ham, and Japheth. And is not Jephthah the great? But in the beginning was the generation seeking after the righteous: And he was born as a son of Mohol, and Abraham came out of him, etc. in the beginning of the book of Genesis.

Chapter 6

Verse 1

Verse 2

The sons of God. The sons of the angels and the judges. Another thing is that the sons of God are the angels who go about their business, and they are even involved in them; All the gods that are called by the tongue of Marut, and this: Yochich and it will be for the gods (Exodus 4), see, we will give you to the gods (Numbers 7) because you are good. Rabbi Yodan said that it is written, when they were good, a sign adorned for a gathering for a wedding, it was: great gathering and in it they began to be sick (in Genesis Rabbah): from all that they chose. Even in the case of Baal, even in the case of the male And the beast

Verse 3

My spirit shall not judge man. My spirit shall not be troubled, nor shall it strive with man for ever. For the length of days; behold, my spirit shall be judged in my womb, whether to destroy or to have mercy, it shall not be judged: my spirit shall be judged for ever, as it is said for the length of days in which they are flesh. As in Shegam, as in the path of Shegam, this is what is in him, that he is flesh and even though he is not convinced before me, and what if there is a man or a hard matter? As he goes out until I restore Deborah (Judges the Lord) as I restored her and she spoke to me (Ibid. 6) as she spoke, even though she was in Shegam as she was; in Shegam

And there were his days, etc. For twenty years I will give them food, and if they do not return, I will bring a plague upon them. And if it is said that from the time of the birth of Jephthah until the time of the plague is but a hundred years, there is no earlier or later in the Torah, as the decree was made twenty years before Noah begot children, and so – (Pesachim 6): Let us remember him in the order of the world. Yesh Midrash A proverb that many do not understand, but this is a simple one.

Verse 4

:The fallen. In their name they fell and overthrew the world, and in the Hebrew language the language of the giants is: In those days. In the days of the generation of Enosh and the children of Cain (Genesis Rabbah)

And even after that. Even though they feared the destruction of the generation of Enosh, the rising of Ocean and the flooding of a third of the world, the generation of the wicked was not persuaded to learn from them:

who would come. Giants would be born like their death: the heroes. To rebel in the place of the people of the

name. Those who were called in the wilderness of Irad, Michiel, and Methushael, those who were called in the name of destruction, who were destroyed: and they were consumed. Another thing is the people of Simeon, who made the world desolate.

Verse 5

Verse 6

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And the Lord was comforted that he had done it. It was comforting to him that they had broken him in the lower parts, for if he had been one of the upper parts, he would have been a rebel (in Genesis Rabbah)

And he became sad. Man has set a place in his heart, and he has gone up in his thoughts Another thing, and he was comforted in his mind, thinking before him, "What is to be done with man, who dwells on the earth? And we all the tongues of the tongues of a king, what is to be done, and the son of man, and he will be comforted (Numbers 23) and will have mercy on his servants (Deuteronomy 32) and the Lord will comfort my king (1 Samuel 15) All the tongues of another mind them that Because of the evil (Exodus 32), I felt sorry for and he was grieved at his heart. He mourned over the loss of the work of his hands, just as the king grieved over his son (Exodus 2:19), and this is what I wrote for the return of the men. A certain Gentile asked Rabbi Yehoshua ben Karha, saying, "Do you not believe that the Lord God sees the newborn?" He said, "Yes," He said, "and he wrote, And he was grieved in his heart? He said, "And I rejoiced, for a son shall be born to you from your days." He said, "Here he is." He said, "And what have you done?" He said, "I rejoiced, for you have brought salvation to all." He said, "And did you not know that his end is death?" He said, "In the hour of your joy, joy, joy."

"Woe, woe, woe," said he, "this is the work of the Almighty, even though it is revealed to him that they are doomed to sin and to perish: He will not prevent them from standing in the path of the righteous who will come to stand among them."

Verse 7

And the Lord said, I will wipe out man. He is dust, and I will bring water upon him, and I will wipe him out. Therefore it is said to the tongue: From life.

From man to beast. They have corrupted it with their ways (Genesis Rabbah). After all, everything was created in the way of man: and the direction of everything is perfect. What need do you have of it? For

I am comforted that you have done it. I thought what to do for the ten thousand that you have done.

Verse 8

Verse 9

These are the descendants of Noah, Noah, a righteous man. Woe to him who remembers and counts his praise, as it is said: The memory of a righteous man is a blessing :) (Proverbs 10). Another thing to say is that the seed of their birth is a seed of righteous men who do good in their generations. Six of his descendants will praise him, and every one who dwells in the generation of righteous men will be righteous; and six who call him to shame, According to his generation he was righteous, and if he had been in his generation, he would have been: Abraham would not have considered it a sin (Sana' 18) Noah walked with God. And to Abraham did he say, "Where have I walked before him?" (Gen. 24), Noah: "Your servant was a servant to support him, but Abraham was strengthened and walked in his righteousness, from him he walked. To the tongue he passed, and this is his identity that he used The tongue, the

Verse 10

Verse 11

And you will corrupt. The tongue is shameful and shameful (Sana' 57) as is the face that corrupts (Deut. 4), for it has corrupted all flesh:

and the earth is filled with violence. Plunder

Verse 12

:For you have destroyed all flesh. Even the beasts, the living creatures, and the birds of the air have need of food.

Verse 13

The end of all flesh. Every place where fornication comes forth, and behold, Androlomusia comes into the world and kills both the good and the bad.

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:For the land is full of violence. They did not seal their judgment except on the plunder (Sana' 18) of the
land. As it is from the land, and as it is when I brought out the city (Ex. 9), from the city; the people of the land are sick, the three spies are plundered from the depths – his feet (Ma'a 15), from his feet. This is the land: the plowman is destroyed and abandoned

Verse 14

Make a tabernacle for yourself. It has a lot of space and shade before it, and why did they bother with this building? So that the people of the generation of the wise man who has been busy with it for twenty years will see it, and they will ask him, "What is this to you?" And he will tell them, "The Kaaba is for the Lord to bring from the wise man to the world, but its
place will be made of gopher wood." That is how it is called. And why is it of this kind? For the name of the Lord, we will cut down upon them to destroy their nests. Generations, generations, for every beast and animal.
In the village. Tar in Aramaic, and it is mentioned in the Talmud as a sin offering in the book of Moses, on whose hands the water was like a pot of clay inside and tar outside; and also, so that a righteous man would not smell the bad smell of tar: tar, but here inside the water was tar inside and outside

Verse 15

Verse 16

: Noon. Yeh Chalon and Yeh Aben Tovah, the one who shines for them (Barr Shem) and
to her mother she is adorned from above. A veil is made of silk and rises until it is short from the top and stands on her mother: so that the water may flow from it to the bed from here and from there
: Put it on its side. That the stones may not fall into it.
Two and thirty bases. Three upper ones on the back of another, upper ones for man, lower ones for a furnace, lower ones for dung (ibid.)

Verse 17

And I, behold, I bring. Behold, I am prepared to contend with them that hasten me, and say before me, What is man, that ye should remember him? (3:8)
Flood. It swept away everything, it confused everything, it swept away everything from the top to the bottom; and this is the name of the tongue of Onkelos that will be called Tophana, which will flood everything, and bring it to Babylon, which is deep, therefore it is called Shinar, that we will be shaken there all the days of Mabul

Verse 18

And I have established my covenant. Your covenant was with the cows that they would not rot or get pregnant and that they would not kill them: evildoers in the land (Barn):
you and your sons and your wife. The men alone and the women alone; from the place where we were forbidden in the month of Tashmeh: (Ibid.)

Verse 19

And from every living thing. Even demons (Barn)
:Two in all. Of the young they brought, not less than two, one male and one female.

Verse 20

Of the fowl after his kind. Those that kept their kind, and did not corrupt it by their way, and from them came, and all that was given: the gathering of the assembly (Barn)

Verse 21

Verse 22

And Noah made this the building of the ark.

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Chapter 7

Verse 1

I saw a righteous man. And we do not say that a righteous man is innocent, because they say that a man's praise is in his own eyes and all of them: not in his eyes (Barr)

Verse 2

:Purity. The future of being pure for Israel; for the kingdom of Noah, the Torah (Ibid. v. 26)
Seven seven. That he may offer a sacrifice of them at his departure.

Verse 3

:Even from the birds of heaven, etc. The scripture speaks clearly, and the measure is hidden from the interpreter.

Verse 4

For there are seven more days. These are the seven days of mourning for the righteous man, whom the Kaaba has honored with his glory and has followed the Pharaohs. Go and count the years of the righteous man, and you will find that they are all in the year of the Lord, the year of Noah (Sana' 18).
:For days yet. What is yet? Time after time this time is added to every year: Forty days. As
against the creation of the child, which is considered to be spoiled to trouble to be created to create the image of bastards

Verse 5

And Noah did this. This is his entry into the ark.

Verse 6

Verse 7

Noah and his sons. The men alone and the women alone, according to the commandment of God, were forbidden in the sixth month, because the world was in distress: in the flood.
Because of the waters of the flood. Even Noah was of little faith, believing and not believing that the flood would come, and did not enter the ark until the waters had overwhelmed it.

Verse 8

Verse 9

:Two years. All of them were of this number – from the lower ones there were two:
They came to Noah. From them

Verse 10

Verse 11

In the second month. Rabbi Eliezer Omer says this is from Marchasvan; Rabbi Yehoshua Omer says this is from Iyar (R.A. 11): They were broken. To be brought out of their days
:A great abyss. From one measure to another, they sinned greatly, the wickedness of man, and they fell into a great abyss.

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Verse 12

And the rain was upon the earth. And to Halan He said, And there was a drought? Except when He sent down the rain with the wombs, that if they returned, they would be showers of blessing; but when they did not return, there
was a drought forty days, etc. There is no first day from the Minyan, according to which there is no night with it, the scribes say that on this day all the springs were drained, and forty were found in total in the 28th month of Kislev, according to Rabbi Eliezer, who said that the months are: we count as a sequence, one full and one lacking, the 12th month of Marhashav and the 28th month of Kislev.

Verse 13

On this very day. As the scripture says, the sons of his generation say, "If we see him, we will gather him into a basket, we will break his seal and kill him." The Lord said, "I will gather him in the sight of all, and we will see: a word from me will come to pass."

Verse 14

A bird of every wing. It is a hawk, a bird of prey of every kind, with many wings (a wing for a feathered tongue, as it were, and it divided them with its wings, so that even its feather was torn, even so is a bird of every kind, showing a feather)

Verse 15

Verse 16

And the Lord will shut him in. A hedge about him that shall not be broken down, He will surround the ark with bears and lions, and they will be the slayers in them; And the Lord said to him, "He is the one who is like a lion, and he

Verse 17

And he lifted him up from the earth. He was sunk in the waters, and he was like a ship whose weight was sunk in the waters; and the calling of his servants was upon him.

Verse 18

And they prevailed. From them

Verse 19

Verse 20

:Fifteen cubits from the top. To the top of the mountain, all the mountains were high, and the waters rose to the tops of the mountains.

Verse 21

Verse 22

:Soul of life. Breath of life.
:Which is in the sword. And no fish are their captives (Sana' 18)

Verse 23

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And he said, "He is the one who And he who groans and sheds blood is the cause of the slaughter of beasts and animals. And ÿÿÿÿ: Who will later be fed to the lion and devoured, and of him it will be said, "Behold, there is a righteous man in the land of peace" (Proverbs
11)

Chapter 8

Verse 1

And God remembered. This is the name of the measure of justice, and it was poured out as a measure of mercy upon the hands of the prayers of the righteous; and the wickedness of the wicked was poured out as a measure of mercy for the measure of justice, as it is said, And the Lord saw that the wickedness of man was great, and the Lord said, I will destroy it, (Gen. 6) and this is the name of the measure of mercy
And God remembered Noah and the rest. What did He remember about the animals? They remembered that they had not corrupted their ways before, and that they had not entered the ark.
And God sent a spirit. A spirit of comfort and rest passed before him over the earth.
Over the affairs of the earth.
And they were silent. As the king's anger was kindled (Esther 2) to the tongue of the king's anger

Verse 2

And they closed up the springs. When they opened, it was written, "All the springs are closed;" and here it is not written, "All the springs are closed," according to the words of the prophets: "Those three of them are in need of eternal life, like the heat of the sea of Tiberias, and when it is brought
out, they are closed." And he prevented them, as he said, "Your mercy will not be consumed" (Psalms 40), "He will not be consumed by your water" (Genesis 23).

Verse 3

From the end of the hundred and fifty days. They began to lack and it was one in Sivan. How? In the 27th month in the 3rd month of

Verse 4

:In the seventh month, Sivan, which is the seventh day of the month of the year, the bodies of the dead
were cut off for seventeen days. From there it came to pass, that while the tabernacle was immersed in water for eleven fathoms, on the tenth day of the first month of the month, the tops of the mountains were seen, that is, on the tenth day of the month of Ahab, when the rains began to fall, and they were fifteen fathoms high above the mountains, and they were absent from the first day of Sivan until the first day of the fifth month of Ahab. Ten ummah for thirty days, four ummah mountains for four days, it was found, the 16th century in Zion, they did not miss anything except the four mountains This mother and the father rested for the next day; for she was immersed eleven days in the waters that were up to her head.

Verse 5

On the tenth day the tops of the mountains were visible. This is the tenth day of the month of March, when the Geshem began. And if you say that it is Elul, and the tenth is for the loss of the body, when you say that it is in the seventh month of Sivan, and it is possible to say so, because the seventh month is a month except for the cessation, - the seventh month for the cessation, which is not forty days a day for the loss of the body, and a hundred And five shekels of water strength to one
A In Zion; and if you say, "My seven are for the descent," this is not Zion, and I can count the ten to none.
To the Lord, if you say that it is Elul, because it is the first day of the month, the waters are removed from the earth; The mountains of the spring are forty days from the time the tops of the mountains were seen, and the raven is sent out, and the dove is sent out on the first day. The mountains are thirty days from the time the tops of the mountains were seen until they are consumed from the face of the earth. And if it is said in Elul they were seen, it is found that they were consumed in Marhaswan, and he reads the first word, and there is none: this is Tishrei, who is the beginning of the creation of the world, and for Rabbi Yehoshua it is a trial.

Verse 6

:At the end of forty days. When the tops of the mountains were seen
The window of the ark which he made. For noon, and this is not the opening of the ark, which he made for bringing it in and for taking it out.

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Verse 7

Export and again. He goes around the circumference of the basket, and does not go in his shipment, because his concern is on the daughter of his wife, as it is said in the story of Helek (Sana' 18).
To the land of water. His flight is as simple as his hearing. But the Midrash Agada Mochan said that the raven was prepared for another mission: At the time of the rains in the days of Elijah, as it is said, "And the ravens bring him bread and meat" (Mt. 17:17).

Verse 8

And he sent forth the dove. At the end of the seven days which were written, and another seven days began, including this: It came to pass, that at the first seven days began.
And he sent. There is no such thing as a messenger, but a messenger, sent to go on a journey, and in vain he will see whether the waters are dry, that if it finds rest it will not return to it.

Verse 9

Verse 10

:And he began. To the tongue of the covenant, and therefore they heard and began (Job 29), and the multitude of Yesha in the place

Verse 11

Prey in her mouth. I say that I am a male, therefore they call sometimes a male tongue and sometimes a female tongue, according to the wisdom of Jonah, who calls a female tongue, like doves on the banks of the waters that wash themselves (Song of the Lord), like doves of the valleys, all of them dead (Ezekiel 7) and like a dove that is taken captive (Hosea 7) prey. snatched. And
the Midrash of Agada (Ir. 18) To the tongue of a prostitute; and they preached in her mouth to the tongue of a slanderer, saying: My prostitutes will be as bitter as the slanderer in the hand of the Lord, and they will not be repaired like a slanderer in the hands of flesh and blood.

Verse 12

And he wished. He was a tongue and began, but he was a tongue and began, and this was a tongue and began, and began – and died; :and he wished – and died

Verse 13

First: For Rabbi Eliezer it is Tishrei and for Rabbi Yehoshua it is Nissan (R.A. 11)
:His sword. It was made of clay, whose face was covered with a layer of mud.

Verse 14

On the twenty-seventh day of the second month, on the seventeenth day of the month, for eleven days, when the heat remained on the moon, which the Lord judged was a year old, it
was dry. It was made of a grater as it walked.

Verse 15

Verse 16

:You and your wife, etc. A man and his wife, here he allowed them to use the bed.

Verse 17

They were told to go out; they went out – if they did not want to: they –Take out. Take out written, take out cold, take out were to go out and roam the
land. And not in Thebeh, the Maggid says that the hunting of the beast and the fowl was forbidden in Tashmishem.

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Verse 18

Verse 19

:To their families. They accepted upon them a gift to stick to their destiny

Verse 20

Of all the clean animals. He said, "The Lord has not commanded me to prepare seven of these, except to offer a sacrifice from them."

Verse 21

Let the evil be created. From his youth: From his youth it is written, from a youth until he comes out of his mother's womb.
He did not gather and did not gather. The word is doubled for an oath; it is written, "I swore from Noah," and he did not: "He made it a vow," but this is the word that doubled his words and it is a vow, and therefore the wise men have taught about the number of oaths.

Verse 22

All the days of the earth, etc., they will not rest. And these two months are for each one, as we have said: half of Tishri and Marhaswan and half of Kislev seed, half of Kislev and Tevet and half of Shebat Kor (Horef) :)BM KV6: Kor. Harder than Horef, Khoref. The time
for sowing barley and
the little ones of the horifins to ripen quickly, and it is half of Shebat And Adar and a half: Nissan

:Harvest. Half of Nissan and Iyar and half of Sivan
Summer. Half of Sivan, Tammuz and half of Av, is the time for gathering figs and the time for drying them in the fields, and they call it summer, as bread and summer are for the eating of the young (Sheb. 16) heat. It is the
end of the days of heat, half of Av and Elul and half of Tishrei, when the world is still hot; as it is: they call it in the shadow of a day Kaita's family, Kaita's family
And day and night they did not sit. The totality of the Sabbath is all the days of the month, when the fortune-tellers did not use it, and it was not known: between day and night (Barr Pech. 34): they did
not sit. All these will not cease to behave as a rule.

Chapter 9

Verse 1

Verse 2

And cut them. And your fear, as you saw the seal (Job 6) and the proverb to the tongue of the beast, that the time is come, that a suckling son of his day shall live, and there is no king to keep him from the Achbarim; Og the king of Bashan is dead, your king to keep him from the Achbarim, as it was said, and your teacher and your enemy shall be, my fear shall be your teacher over the beasts? All time You are alive (Shabbat 51)

Verse 3

It will be for you to eat. I did not allow the first man to eat meat, but only green grass; and to you – as green grass: when I took away the first man, I gave you everything (Sana' 59)

Verse 4

:Meat with its soul. He forbade them from eating any part of the living thing, as if saying, "As long as you breathe in it, you shall not eat meat."
In his soul their blood. While their souls were still in him

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You shall not eat flesh with its life. You shall not eat any part of the living creature, but its blood with its life. You shall not eat the blood with its life.
: The living

Verse 5

And I will require your blood. Although I have allowed you to take the life of an animal, I will require your blood from the one who sheds your blood:
:For your souls. Even the strangler himself, even though no blood comes out of his mouth from the hand
of any animal. Because the generation of the wicked sinned and abandoned themselves to be food for evil animals to rule over them, as we say: We are ruled like beasts, we have no blood (Psalms 49), because of you it was necessary to warn the animals against them: and from the hand of man. From the hand of the one who kills deliberately and there are no witnesses, I will demand
Immediately, each man his brother. He who loves his brother and kills a blind man, I will demand that if he does not confess and ask for forgiveness for his sin immediately, the blind man will seek your forgiveness, and if there are no witnesses to his need for confession and he is not convinced, the Kaaba demands it from him, just as his ancestors demanded, "And the gods are in his hand" – in the mask of blows – :'The Kaaba Invited to an inn, so and so

Verse 6

"By man his blood shall be shed. If there be six witnesses, why should ye put him to death? For in their image are gods, and in their image are
:Make man. This is a call to be poor, and you must be made. The maker of man made him, and so the abundance in the call

Verse 7

And you shall be fruitful and multiply. According to His simplicity, the first is for blessing, and here for commandment. And according to My teaching, He shall not be concerned with fruitfulness and multiplication for the shedding of blood (Yevamot 33)

Verse 8

Verse 9

And here I am. I am with you, Noah, who was anxious to engage in fertility and multiplication until the Lord assured him that He would not destroy the world again, and so he did, and later He said, "Behold, I am with you, I am with you, to establish and strengthen: a covenant to assure me, and I will give you a sign."

Verse 10

:The beasts of the earth with you. They are the ones that go with the beasts: of all
that go out of the ark. To the beasts of the earth, the creeping things, which
move, and which move: the beasts of the earth. To the beasts of the earth, which are injurious, which are not among the living creatures, which are not among the beasts.

Verse 11

And what is its existence? The sign of the bow is like that which ends and goes. :And I arose. I will establish my covenant.

Verse 12

For an everlasting generation. It is written that there are six generations that did not need to be written by me, who were completely righteous, such as: the generation of Hezekiah, king of Judah, and the generation of Rabbi Shimon ben Yochai (bar.)

Verse 13

Verse 14

:In the clouds of a cloud. When you ascend in thought before me to bring darkness and destruction forever.

Verse 15

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Verse 16

Between God and every living soul. Between the law of the Lord and you, there is a gap between me and every living soul, but this is what he says when the law of the Lord comes to punish you and to hold you accountable: I see the signs and remember

Verse 17

This is the sign of the covenant. He saw the bow and said, "This is the sign that I have spoken of."

Verse 18

And Ham is the father of Canaan. Why was it necessary to say this? According to the account of Asuka, who was engaged in her business and came in the company of Noah, who was spoiled by Ham, and at his hand Canaan was cursed, and yet the births of Ham were not written, and he did not know that Canaan was his son - according to you, it was necessary to say this, and Ham is the father of Canaan.

Verse 19

Verse 20

And he began. He made himself sick, so that he could engage in another planting (Barn)
The man of the land. The lord of the land is like Naomi's husband (Ruth 1)
And he planted a vineyard. When he gathered at Thebeh, he gathered with him fig trees and fig groves (Gen. 1:11).

Verse 21

:And it was revealed. To the tongue and it was activated.
Ahola. Ahola, as it is written, alludes to the tribes that were named after Samaria, which were called Ahola, which were accustomed to: the business of wine, as we say, those who drink in wine glasses (Amos 6)

Verse 22

And Ham the father of Canaan saw. Six of his brothers said, "Canaan saw it and told his father, so he remembered the matter and was cursed" (Barn): and he saw
his father's nakedness. Six of them said, "He castrated him, and six of them said, "He castrated him." (Sana' a')

Verse 23

To learn about the name that we are committed to in the mitzvah remains – and he took Shem and Japheth. It is not written, "And he took," but "And he took from Jephthah." Therefore, his sons were entitled to a burial place for their sons, as it was said, "I will give it to Gog from a place called a grave" (Ezekiel 39), and Ham, who destroyed his father, was told of his seed, "Thus shall the king of Assyria lead the Egyptians and the exiles of Cush, young men and old men, naked and covered." And the nakedness of the flesh and the flesh of the body (Isaiah 20) and their faces backward. Why is it said once and twice? It teaches that when they draw near to his shadow and are forced to turn their backs: they turn their faces backward to his coverings.

Verse 24

The little son: The rejected and despised, as he is, behold, the little one will be given among the nations, despised by man (Jeremiah 49)

Verse 25

Cursed be Canaan. You have caused me not to have a son of my fourth generation after me, cursed be the son of my fourth generation, to be a servant of the seed of the great ones, upon whom the burden of my service was laid from time to time. And what did Ham see that he had castrated? He said to his brother, "The first man had two sons, and he killed the other in the way: 'Inheritance of the world,' and he killed him. He had three sons, and he still asks for a son for my fourth."

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Verse 26

Blessed be the Lord, the God of that place. Who has come to keep his promise to his seed, to give them the land of Canaan.
And it came to pass, that Canaan became a tribute to them.

Verse 27

:Yafet Elohim Lifat. Translated as Yaphte, Yarhiv
And he will dwell in tents there. His tabernacle will be established in Israel. And the Midrash of the Wise Men said, "Even though God gave Jephthah - Shebna Keresh, who was one of the sons of Jephthah, the second house - the tabernacle did not serve in it; and what temple did she serve in? In the sanctuary: the first was Shebna Shlomo, who was one of the
sons of Shem: and Canaan became their servant. Even when the sons of Shem were freed, they sold them slaves from the sons of Shem. Canaan

Chapter 10

Verse 1

Verse 2

:And corn. This is Pars (Barn)

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

:To be a hero. To rebel the whole world against the Kaaba on the advice of the generation of the faction

Verse 9

:A man hunts. A hunter knows the prey of animals in his mouth, and he is ready to rebel on the spot.
Before the Lord. He who intends to boast about him will
therefore say: Against every wicked man with pride, his Lord knows, and he who intends to rebel against him will say: This is like the rebellion of a mighty hunter.

Verse 10

Machine Translated by Google

Verse 11

From the land, etc. As the Lord of hosts hates his sons who are trying to rebel and rebel instead of building: The great one will come out from among you.

Verse 12

The great city: Nineveh was a great city before God (Jonah 3).

Verse 13

:Blades. Their blades are like flames.

Verse 14

Pathers and Casluhites, who came from there, Philistines. From them both will come forth, who were Pathers and Casluhites: each one will lie down with his wife, and from them Philistines will come forth.

Verse 15

Verse 16

Verse 17

Verse 18

And others were scattered. From these were scattered the families of the multitude.

Verse 19

:The border of the Canaanite. The end of his land. Every boundary of the tongue is the end and limit.
Bacha. There is a word. And to me it seems like a man who says to his friend, This limit reaches as far as Asher comes to limit: So-and-so

Verse 20

:To their tongues in their lands. Although they were divided into tongues and lands, they were all the sons of Ham.

Verse 21

The father of all the sons of Eber. The river was there.
My brother Japheth the Great. I do not know whether the beauty of the great is Shem, when he says Shem was a hundred years old and eighty years old after the birth, but Omer says the beauty of the great, when Noah was a hundred years old when he began to beget, and the birth was in the six hundredth year of his age, it is found that the eldest of his sons was a hundred years old, and Shem was not It reached a hundred years after the earthquake.
:My brother Japheth. And is not my brother Ham? Let them both honor their father, and this one despises him.

Verse 22

Verse 23

Machine Translated by Google

Verse 24

Verse 25

It was divided. The languages were confused and scattered from the valley and scattered throughout the world. For it was said that there was a prophet who called his son by the name of the one to come; And we read in the order of the world that at the end of his days they were divided, as in the beginning of his days, Hari Yaktan his younger brother was younger than him and he begat as many families as before, as it is said and Yaktan the younger son and Go' and later so and the whole earth and Go' was; and in the end of his days, the writing did not come to pass, "We were divided to the end" but To explain, is it a six-year period of death?
: And he became small. He remained humble and humbled himself, so he was able to endure all the evils of the world.

Verse 26

:Hatzermot. On the name of his place, the words of a legend (Barn)

Chapter 11

Verse 1

One language: The Holy Language
And some things. They came in one council and said, "Not all of them are right, but he will conquer the high ones, and he will ascend to heaven and make war with him." Another thing about his unity is the end of the world. Another thing and some things said: Once in a thousand and ninety years the sky will collapse as it did in the days of the flood, come and do it: Simikot (Bar)

Verse 2

On their journey east. They were there, as it is written for the ascent, and they were there, and the mountain of the east, and they journeyed: from thence they found a place to strengthen all of them, and they found nothing but Shinar.

Verse 3

:One to another. Nation to nation, Egypt to Ethiopia, and Ethiopia to Put and Put to Canaan. Come. Let us call it our own. All the time is for the tongue of the time, that we prepare ourselves and gather together for work or for counsel or for a meal. Let us call it our own, Aph"leir Bel"z
: For bricks. There are no stones in Babylon, it is in a valley.
:And it was burned to ashes. Thus do the whites that are burned in the fire, burning them in the fire.
:to knead. to knead the dough

Verse 4

: Lest it spread. May no one strike it down to drive it away from here.

Verse 5

And the Lord came down to see. It was not necessary for you, but He came to teach the judges that they would not condemn the condemned until they saw him: and they understood him, says Rabbi Tanhuma.
The sons of men. Are they not my sons? What about the sons of donkeys and camels? Are they not the sons of men who first saw the good and said to the woman, "You gave me a standing position, even if they were forced to rebel against me with good, who would satisfy them with good, and who would escape from the pit?"

Verse 6

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They are one people. All good things come from them, they have one heart, and one mind for all. And this is what they
began to do: to do, to begin: to do. :To the dream. As it is said, their deeds will be
gathered into a tongue of prohibition, as it is interpreted; and as if he were gathered, he would not be able to prevent them from doing so, etc. In Tamiya. :The Spirit of the Negidim (Tahsihah)

Verse 7

:Let us go down. In the house of his judgment we shall reign, and his humility shall be left.
It was built, and he was like a giant against them, and he said, "It is a house that has beenbuilt." They said, "The :Come on. Measure against measure –
:And we were confused. And we were confused; a noun used in the language of many, and the latter is the remainder, as the former is the descending part.
:They will not hear. This one is a bricklayer, and this one is a mortarlayer, and this one is a stone

Verse 8

And the Lord scattered them from there. In this world; what they say, "A broken face," we will stand up against them, is what Solomon says: "The dwelling place of the wicked is his dwelling place" (Proverbs 10).

Verse 9

And from there he scattered them. Knowing that they have no portion in the world to come; and for which is harder, the generation of the wicked or the generation of the faction? Did not the one stretch out his hand against the enemy, and the other stretch out his hand against the enemy to fight against him, and the one was swept away, and the other was not lost from the world? But when the time of the flood came, they were robbers, and there was strife among them, and so they perished; and these were the ones who practiced love and friendship among themselves, having a single tongue and speaking the same words, to the extent that: Hatred is the one who divides, and the greatness of peace

Verse 10

:There was a hundred years old when he begat Arpachshad two years after the birth of Mabol.

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

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Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

In the presence of his father Terah. In the life of his father. The Midrash Agada says that he died by the hands of his father; that Terah accepted Abram his son before Nimrod, and threw his images on the altar, and threw them into the fire, and Haran sat down and said in his heart, "If Abram is victorious, I will be his successor, and if Nimrod is victorious, I will be his successor." And when Abram's shadow was gone, they said to Haran, "Who are you?" Haran said to them, "I am Abram's shadow. Throw him into the fire and burn him up, and behold, he is in a valley; and there will be a light like the glory of the Lord (Isaiah 24), and there will be a light like the light of the Chaldeans (Barr). And Menachem Perez says: "The light of my flock" (Isa. 11) is all light, and in a deep valley called Ur.

Verse 29

Isca. This is a song, for the name of the one who is anointed with the Holy Spirit and who is all adorned with beauty; and yet Isca is for the tongue: the songs, as is the song for the tongue of the singer.

Verse 30

Verse 31

And they went forth with them. And Terah and Abram went forth with Lot and his household.

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Verse 32

And Terah died in Haran. After Abram went out of Haran and came to the land of Canaan, he remained there for sixty years; And Abram was seventy-five years old when he departed from Haran, and Terah was seventy-five years old when Abram was born, twenty-five years old to Terah; when Abram departed from Haran, there were still many years left of his age, and why did the written record say that Terah was the son of Abram when he departed from Haran? That the matter would not be It is published to all and they will say, "The inscription reads, 'He is dead.' Abram did not honor his father, but he died an old man and went his way, according to you." The wicked, even in their lives, are called dead, and the righteous, even in their death, are called alive, as it is said: And Benaiah the son of Jehoiada the son of Ish-Hai (2 Samuel 23): (From the place of the noun, it was said to you, Even to Abram, Haron, even Shel, a place)

Chapter 12

Verse 1

Go, go. For your good and for your good, there I will make you into a great nation, as here you are worthy of children, and also: that your nature may be known in the world.

Verse 2

And I will make you a great nation. Because your ways have caused three things to happen: a decrease in fertility and an increase in wealth and a decrease in reputation, so you have need of three blessings from the Lord, who has placed his trust in you: in children, in wealth, and in reputation. And I will bless you. In wealth (Genesis Rabbah) and be a blessing. Blessings are given in your hand; until now they have been in my hand, I blessed Adam and Noah, and from now on you will bless Asher, whomever you desire (Genesis Rabbah). Another thing I will make of you a great nation, that they will say, The God of Abraham, and I will bless you, that they will say, The God of Jacob, and I will make your name great, that they will say, The God of Jacob. :Yacol Yih'iyo Sealed in all, the Talmud says, "And there shall be a blessing, in you a seal, and not in them from your land." And did not a young man go out from the wilderness with his father and come to Haran? Is it not thus that He said, "He went very far from the wilderness: And he went out from your father's house, that I may see you." He did not discover the land from his hand, so as to please it in his eyes, and to give him a reward for every word and speech; as he went out, your son Your only son, whom you loved, Isaac (Gen. 22), as he went out on one of the mountains, as I said to you, and as Jonah called out to it, as I spoke to you: Jonah 3:11).

Verse 3

And they will be blessed in you. There are many legends, and this is its simplicity: a man says to his son, "Be like Abraham," and so it is. [the] And they that call upon thee shall bless thee, and this shall be the name of Israel, saying, God shall make thee as Ephraim and as Menashe. (Gen. 48:1)

Verse 4

Verse 5

Which they did in Haran. That they gathered under the wings of the tabernacle; Abraham converts the people and Sarah converts the women, and the inscription goes up on them as on Esau's; And the Lord called the servants and the women who lived for them, as he did all this glory (Ibid. 31), and Israel made an army (Numbers 24:18), to the tongue: buyer and gatherer

Verse 6

And Abram passed through the land. And we were gathered together in the midst of it.

:To the place of Shechem. To pray over the sons of Jacob, when they come to fight against them in Shechem.

:Alon Moreh. He is Shechem. Mount Gerizim and Mount Ebal saw him, where Israel received the Torah oath.

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And the Canaanite was then in the land. He went and conquered the land of Israel from his seed to his descendants, and when he divided the land to his descendants, it fell apart when Noah divided the land to his sons, as it is said, "And my king, the righteous, reigned over them" (Genesis 12:12), according to your word. And the Lord said to Abram, "To your seed I will give this land; I will surely restore it to your descendants, who are from his seed." :Shell is a name

Verse 7

And he built an altar there. On the gospel of the seed and on the gospel of the land of Israel

Verse 8

:And he removed from there.
His tent: From the east to Bethel. On the east of Bethel we find Bethel on the west, that is why we say Bethel from the waters: His tent. Tent is written, first he pitched his wife's tent and then his tent (Genesis Rabbah): And he built an altar there. It was prophesied that his sons would come to make Shem stumble because of the sin of Achan, and Shem would fall upon them

Verse 9

Go and travel. For the divisions, Joshua sits here for a new month, and he travels from there and pitches his tent in another place, and all his companions the Negev, to go to the south of the land of Israel, and it is near Jerusalem, which is in his division: Judah, which they took in the south of the land of Israel to Mount Moriah, which is his inheritance (Genesis Rabbah)

Verse 10

Famine in the land. The land will be desolate, to be tested, if it will reflect on the words of the Lord, who said to go: to the land of Canaan, and now he will be afraid to go out from there.

Verse 11

Here I know. Midrash Agada Until now he had not recognized her from among the slanderers of their debauchery, and now he recognized her at the hands of a deed. Another thing, from the way of the world that at the hands of the troublemaker of the way a person is despised, and this one stood in beauty. And the shepherd said, "Behold, the sixth hour has come to look upon your face. I know this, and now we are among black and ugly people, whose brothers have been many days. For you are beautiful in appearance. My lord, turn away now (Gen. 19) from the Cushites, and they are not accustomed to a beautiful woman; and so it is with him, behold,

Verse 12

Verse 13

I have conditions. :That it may be better for me for your sake. They will give

Verse 14

And it came to pass, when Abram was come out of Egypt. Did he say, When they came out of Egypt? Except for the measure that they had buried a sign: in the ark, and upon the hands of him that had filled the treasury, they opened it, and saw a sign.

Verse 15

And they praised her to Pharaoh. They praised her among themselves, saying, "This is a disgrace to the king."

Verse 16

: And it went well with Abram. Pharaoh for her sake

Verse 17

And the Lord struck him, etc. With a plague, they saw him, and he was very sick (Genesis Rabbah)

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And his house, as it is interpreted, and upon the man of his house, and upon his teaching, for the multitude of his walls, and his pillars, and all his vessels, in the beginning.)
:(Jashen;
At the word of Sarah. By her word; You say to your angel, "Go," and he will strike.

Verse 18

Verse 19

Take it and go. Not as Abimelech, who said, "Behold, my land is before you," but he said, "Go and do not stay," for the Egyptians are full of lewdness, as we said, "And you have made them flow with a stream of horses" (Ezekiel 23).

Verse 20

And they commanded him: On his confessions, to send him away and to keep him.
:And they sent. According to his translation and Leviticus

Chapter 13

Verse 1

And Abram and his companions ascended to the Negev. To come to the south of the land of Israel, as he had said to the Lord, and journeyed to the Negev, to Mount Moriah; And from every place where he went from Egypt to the land of Canaan, from south to north he went: so that the land of Egypt in the south was the land of Israel, as it were, in the journeys and on the borders of the land.

Verse 2

:Very heavy. Load of cargo

Verse 3

And he went on his journey. When he returned from Egypt to the land of Canaan, he went and passed through the valleys of Shelah, as he went to Egypt, to measure the land, so that no man should pass through the valleys of his own. Another thing Pharaoh said on his return: His colds (Genesis 1:11)
:Negev. The land of Egypt south of the land of Canaan.

Verse 4

Which he did there at the beginning. And Asher called Abram by the name of the Lord, and also Jesse said, And he called his name now by the name of the Lord:

Verse 5

:The journey of Abram. Why did he stay like this? His journey with Abram

Verse 6

And he did not bear them. She was not able to provide a shepherd for their flocks, and he was short-tempered, and you should add to it, as he was, and the shepherd of the land did not bear them, and your mouth was written, and he did not bear a male tongue.

Verse 7

And there was a quarrel. For the shepherds of Lot's flock were wicked and evil in their trespass in the fields of others, and Abram's shepherds were jealous of the spoil, and they said, "The land is given to Abram, and he has no heir, and Lot is his heir, and this is no spoil, and the scripture says, "And the Canaanite and the Perizzite shall dwell in the land," and he did not possess it: Abram still (2)"

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Verse 8

People are brothers. Close, and the Midrash of Agada resembles a cluster of faces.

Verse 9

If the left and the right. In all that you do, I will not be far from you and will stand by you as a protector and a helper, and the end of the matter will be your brother and your body. :'It was said, "And Abram heard and believed. I believe
in myself, just as Ishmael believed in myself. And if it were said, it would be to say: "And I believe in you," so we will place him in another place if he sits on his right hand (2 Samuel 14) and there is no mention of his right hand.

Verse 10

:Because she has finished drinking. A land of water-sick people
Before the Lord destroyed Sodom and Gomorrah, his name was upright.
: Like the garden of the Lord. For
the oaks: Like the land of Egypt. For the seeds (Genesis Rabbah)
In sorrow. Even sorrow. And a proverb exhorts me to be ashamed, because I was full of lust in my husband, whom I had seduced:
in their dwelling

Verse 11

:Kachar. From the right, as translated
from the east. He traveled from Abram's side and went westward, from Abram's side; he was found traveling from east to west. And the Midrash is not in Abram or in his gods. Legend: He helped himself from his predecessors throughout the world; he said,

Verse 12

And he pitched tents for his shepherds and for his goods as far as Sodom.

Verse 13

And the men of Sodom were wicked. And yet Lot was not prevented from dwelling with them. And his multitude shall be removed from this place (Yoma 38) and the name of the wicked shall rot (Proverbs 10)
:The wicked. In their
bodies: And the sinners. In their mammon (Sana' 19)
:To the Lord very much. They know their Lord, and they are preparing to rebel against Him.

Verse 14

After Lot's mule: All the time that he was with him, the word was withdrawn from him.

Verse 15

Verse 16

:If a man can. As I would allow the dust to be tamed, so your seed will not be tamed.

Verse 17

Verse 18

: Mamre. Name Adam

Chapter 14

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Verse 1

:Amarfal. He is Nimrod, who said to Abraham, "Fall into the midst of the fire" (Genesis Rabbah)
King of the nations. From the place of Jesus, the nations are gathered together, and from the place of the nations, and from the place of the nations, and from the place of the kings: and he is over them, and his name is great.

Verse 2

:Bare. Bad for the heavens and bad for
mankind :Bare. That which is
ascended in evil :Snab. His father hates him
who is in the heavens :Smaber. He is called a member to fly and jump and rebel in the Kaaba
: Swallow. Name of the city

Verse 3

:The Valley of the Demons. That is its name, because there were fields of plenty in it.
It is the Dead Sea. Later, the sea was drawn into it and it became the Salt Sea. And the Midrash Agada says: "The walls around
it were rent and we drew lights into it."

Verse 4

They served for twelve years. Five kings ruled over Chedorlaomer.

Verse 5

:And in fourteen years. To Mardan: Came
Kedar-le-Amer. According to Shehu, the master of the work was gathered in the thick of the tree.
:And the kings. These three kings
:The movers. They are the movers.

Verse 6

:In the mountains. In the
mountains they called them Eyl Paran. As they translated it from Yisroh. And I say that there is no ram for the tongue of Yisroh, except Yisroh,
Shel Paran is called El, and Shel Mamre is called Elonei, and Shel Jordan is called Kakar, and Shel Settim is called Abel,
Abel :Hashittim, and Ken Baal Gad is called Baal; And all the words are translated directly, and all the A's are placed above
it: above the wilderness. In the shadow of the wilderness, as it is and above it is the tent of Manasseh (Numbers 2)

Verse 7

The eye of judgment is holy. For the name of the Lord, when Moses and Aaron came to judge the name of the Lord, concerning the affairs of
the eye, and they were from the waters of Meribah. And Enkelos is translated simply as a place where the children of Medina gathered together,
for every judgment.
:The field of the Amalekites. Amalek was not yet born, and he was called by the name of the future.
: In the thicket of Tamar. He is the eye of my goat, reading the fullness of the words of the days (2:20) in Jehoshaphat

Verse 8

Verse 9

Four kings, etc. And even though the few were victorious, thanks to you, they were mighty, and even though Abraham was not
prevented from pursuing them.

Verse 10

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Barath Barath Hamer. It was a place in the great pits, from where they took earth to make mortar for building. And the Midrash teaches that the clay was limited in them, and a miracle was performed for the king of Sodom, who came out of there, according to the nations of the world who did not believe that Abraham would be saved from the light of the Chaldeans, from the burning bush, and that this came out of the donkey, they believed in
Abram to prevent Hara from escaping. They fled to the mountain, Hera, as to the mountain; all the food that the Lord needed at its beginning, He threw at it in a storm. And there is a division between Hera and Hahara, that is, at the end of the ark, it stands in the place of the Lord, whose head is broken, but it does not stand in the place of the Lord, and there is an opening beneath it, and the mountains of Hera are as one mountain or as one mountain, and it is not explained to which mountain, but that each one fled in the morning, when the mountain began to rise, and when it was given The first is the mountain, the first letter of the mountain or the desert, the second is the mountain or the mountain, the third is

Verse 11

Verse 12

And he dwelt in Sodom. Why did he do this? He dwelt in Sodom.

Verse 13

And the fugitive came. According to the Pashtun, this is Og, who escaped from the battle, and it is written that only Og remained of the rest of the Harpai (Deuteronomy 3) and this is the one who remained, whom Amraphel and his companions did not kill when the Harpai struck
R them with ten horns, Tanhuma and Midrash say in "This is Og, who escaped from the generation of the slain; and this is the death of the Harpai, As we are told, the Nephilim were in the land and in the sky (Genesis 6) and it was intended that Abram should be killed and Sarah
should be taken away. Sheba from beyond the river (Genesis Rabbah)
Abram's allies: You made a covenant with him.

Verse 14

And spit. As the Targum of it is translated, and spit, and I will draw out a sword after you (Leviticus 26) – I will draw out my sword against you, and I will draw out my sword (Exodus 15), and I will draw out a camp and shut it up (Exodus 35)
His disciples. Instructed as written (I read), this is Eliezer, who was instructed in the commandments, and he is the beginning of the trial of man, or the beginning of the nation, in which he is prepared to stand, and so is the initiation of the youth (Proverbs 22), the initiation of the altar (Med. 7), the initiation of the house (Tha. 30), and Belaz Korin says
that he was an engineer of eighty-ten, etc. His rabbis said that Eliezer was alone. (Vows 32), and it is a minyan:
the gematria of its name
:Unto Dan. There is a place where his strength is strong, and his sons are afraid to stand there, there is a place where a calf is made (Sana' 25)

Verse 15

And he divided them. According to the interpretation of Sares, the verse reads, "And he and his servants divided themselves against them by night" as in: the pursuers who divide themselves after the pursued, when they flee this way and that way at night. As
another saying goes, when it is dark, we are not prevented from pursuing them. And the Midrash tells us that the night was divided into two parts: the first half was performed by the miracle, and the second half was preserved and came to the Egyptians in the middle of the night.
Until duty. There is no place where they put duty, and Dan calls duty, on behalf of a foreign duty that has come to be: there

Verse 16

Verse 17

Evacuation from the groves and from all obstacles : –The Valley of Sheva. That is its name, as it translates to a straight line from a corner.
The King's Valley. The House of Risa, the

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Verse 18

And Melchi Tzedek. What is the name of the son of Noah (Vows 32)
Bread and wine. Thus are they strong to come to war, and the sight of him who has no heart against him for killing his sons.
And what did he mean by the offerings and the drink offerings that his sons will offer?

Verse 19

:He created heaven and earth. As He made heaven and earth (3:14); He created them in the hands of the Lord, and they were His.

Verse 20

:Asher protects. Asher closes, so will I protect you, O Israel (Hosea 11)
And Abraham gave him a tenth of all his wealth, because he was a priest.

Verse 21

:Give me my soul. From my captivity which you have saved, return to me my bodies together.

Verse 22

I have sworn (Gen. I have lifted up my hand. To swear an oath, I lift up my hands to God Most High, and so I have given you the money of the field, take it from me (Gen. 23), I give you the money of the field, :take it from me

Verse 23

:If from a thread to a shoelace. I will keep myself from captivity.
And if I take anything that is yours, and if you say, "Give me wages from your treasury," I will not take it.
"And you shall not say, '

Verse 24

The young men. My servants went with me, and Aner, Eshcol, Mamre, and Goshen; and when my servants were gathered together for battle, it was said, "He and his servants will be killed, and Aner and his companions will sit on the tools to guard them," even though they themselves will take their share. And from the word of David, who said, "As the portion of him who goes down in battle, and as the portion of him who sits on the instruments, so shall they be divided" (1 Samuel 30), and so it is said, "And it was from that day on, and it was established, and it was established for a law and for a judgment, the law in the days of Abram (Isa. 1:1), and it is not said, "And it is a curse," according to Shechem, a grave was given.

Chapter 15

Verse 1

After these things. Every place that was said before – high, after – divided (Genesis Rabbah). After these things, another thing that was done was this, that he killed the kings and was angry and said, What have I received as wages for all my righteousness? Therefore said the place, Fear not, Abram, I will defend you from the punishment, that you shall not be punished for all of them. Souls you have killed; and what did you do to receive your wages, your very great wages? (In the beginning, a great deal)

Verse 2

Going crazy. Menachem ben Saruk interpreted to his tongue an heir, and his companion was a tree and a plague (Malachi 2:1), I am weak, without an heir, as the rich man said, "With all my coming I will take root" (Job 31), "I will uproot its roots," so the tongue of my weak lacks children, and Bela is a disenchantress. And to me a tree and a plague appeared from the cuttings, and my heart was a tree (Song of Songs 5), and my weak tongue Horban, and that which is arousing arousing (Habakkuk 3:17), and that which is arousing arousing arousing (Jeremiah 51:1), and that which is arousing arousing (Zephaniah 2:1

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Damascus. According to the translation, it was from Damascus, and according to the M.A., the kings pursued it to Damascus. And in the Talmud, he preached: A notary public and a messenger from the Torah of his master to others.

Verse 3

me Behold, you have given me no seed. And what profit is there in all that you have given?

Verse 4

Verse 5

And he went out with him. According to his wisdom, he went out of his tent to see the stars, and according to his teaching, he said, "He went out of the tent of your wife, and you saw in the omens that you would not bear a son. Abram had no son, but Abraham had a son. Sarai would not bear a child, but Sarah would bear a child." I call you another name and let our fortunes change. That is, he who has lifted the whole world from its filth and raised it to a height above the stars, and this is the name of the tongue: the gaze from the height to the bottom

Verse 6

And he believed in the Lord. He did not ask for a sign about this; but about the inheritance of the land he asked for a sign, and he said, "What is this?" Knowledge

And he counted it to him as righteousness. The Lord counted it to Abram as righteousness and righteousness because of the faith that he believed in Him. Another thing I know, he did not ask for a sign but said to him, "Tell me by what righteousness they will be established in it." He said: This is the Lord, by the righteousness of the sacrifices.

Verse 7

Verse 8

Verse 9

A triple cart. A triple of calves; an allusion to the triple of cows, the cow of the Day of Atonement and the cow of the world. A word of Shel: a herd and a heifer of the Arabs

: And a goat is three. A hint to the hair that is done in front of the head and the hair of the ends of the sheep is the sin of a covenant and the hair of a sin of one : And a ram is three. And a ram is a sin of one Torah and Gozel: Torah and Jonah (Genesis Rabbah)

Verse 10

And he divided them. He divided each one into two parts; And no one who calls will escape from his judgment, according to the covenant that he made with his people to keep his promise to give the land to his children as an inheritance, as it is written in the day that the Lord made a covenant with Abram, saying, "And Gomer," and in the way of the covenanters, to divide the cattle and to pass between the herds, as it was said to the goats that passed between the herds of the calf (Jeremiah (4) Even here the smoke will burn and the fire will burn. He who passes between the branches will send forth the Shekinah, who will not let the bird pass. According to the words of the nations, they will be like oxen and rams and goats, as it is said, “My flocks are many oxen and herds” (Psalm 22), and the ram says, “You saw the kings of Media and Persia on the horns of the ram” (Daniel (8), and Omer says, "And the bird of the king of Greece (ibid.), and Israel is likened to the children of Jonah, as it is said, "My dove in the feasts of the rock" (Song of Songs 2), "For you are the best of the beasts," a symbol that the nations will be: "The world will be full of them, and they will go, and the bird will not be left behind," a symbol that Israel will rise up to

Verse 11

The eagle. He flies, because he is an eagle and he flies to the carrion to pounce on food, as he swoops down on the spoil (1 Samuel 15)

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On the corpses. On the limbs. The corpses translate Paglia, but among those who were accustomed to translating "a man to a corpse" and loved Pelagea, the word Paglia was changed to Pelagea for them, and the corpses translate Pelagea; And so the translator is also mistaken, according to the word "she" that does not mean "to strike the dead" with a hammer, "she" means "pelagaya" and "fell": "she" means "pagalya", in the language of "Pegol", as "Pegol" is (Leviticus 7) in the language of "peger" and "yashev". In the language of "neshiva" and "hapharaha", as "yashavu ruhu" (3:147), a hint that David the son of Jesse will return: "to their slaughter, and there will be no He will receive it from heaven until the Messiah, the King, returns.

Verse 12

And behold, terror, etc. A sign of the tribulations and darkness of the Galileans.

Verse 13

For your seed shall be a stranger. From the time he is born he shall laugh until Israel comes out of Egypt four hundred years as a hunter?
M A sixty-year-old man will laugh when Jacob is born, and Jacob, when he goes down to Egypt, will say, "The days of my two sons are three years old." And a hundred years, the mountains of K"ts, and in Egypt there were Mataim and ten of the four hundred, the mountains of four hundred years. And if you say in Egypt there were four hundred, Mount Kehat was from the land of Egypt, go and calculate its years, there was no one who came out except Shelah Kehat and Shelah Amram and Shemoniim Shelah from Shesh that was when Israel came out of Egypt, three hundred and five, and you will be your king to bring them out every year. Shechai Kohath begat Amram, and Shechai Amram begat Moshe.

In the land they do not have. We do not say in the land of Egypt, but not for them – and the one born will laugh and sojourn with Abraham and Gos (Gen. 21), and Isaac will laugh and sojourn in this land (Gen. 26), and Jacob will be a sojourner in a hot land (Gen. 35:15), to sojourn in the land of his own (Gen. 47)

Verse 14

And the Gentiles also. And also to the multitude of the four kingdoms, which are all instruments for the service of Israel: I judge. With ten plagues
:With great acquisition. With great wealth, as we have said, and they redeemed the Egyptians (Exodus 12)

Verse 15

And you shall come. And you shall not see all these:
The God of your fathers. His father was Obed Esau, and he is the one who brings good news to him? For your sake, you will be buried in a good return. In his word, Ishmael will return in his days, and Esau will not go out to multiply evil in his days; and for your sake, the Lord will die two years before his time, and he will come in the day of Esau's rebellion.

Verse 16

And the fourth generation. After they were exiled to Egypt, there were three generations, and the fourth generation returned to this land, according to Sheba, the land of Canaan, which was his people's territory, and he made this covenant, as it is written: To give you this land. And so it was: Jacob went down to Egypt, go out and count his generations: Judah, Perez, and Hezron, for his lineage. And Caleb the son of Hezron was of the people of the land.
For the iniquity of the Amorites is not complete. To be a stranger from his land until that time, when the Kaaba is not, he will be separated from a nation: until its time is fulfilled, when it is said, "In a whirlwind, in a whirlwind, she will be scattered" (Isaiah 27).

Verse 17

And the sun came up. And they were emptying their water-skin bottles (Genesis 42), and they were burying men (2 Kings 13), as it was said, and this thing was done.
:The sun is coming. It is setting.
:And it was evening. The darkness of
the day: And behold a smoking furnace, etc. This indicates that the kingdoms of hell will be destroyed. It is a taste of ascension, so it is a light from Sheba to Kebar. And if it was a mat, in the morning, it would be clear when it was sunk; and if it were not so, the grave of the Lord was written and the sun was coming, and the passing of a smoking lamp to another place from where it was, it was found that the grave had sunk; And this is a division in all the words of the female tongue, which are the foundations of the two signs, as it comes, rises, and returns: When he tasted it for the height, the tongue passed over, like this, and like that, and Rachel came, my beloved arose, Now do this: andbehold, she returned to her bed, and when he tasted it for the bed, it was for the tongue, a word of wisdom. go, as you came with the sheep, in the evening she comes and in the morning she returns.

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Verse 18

:To your seed I gave. His saying of the Kaaba is as if it were a curse.
The great river. According to the saying of the Lord, it is the great river, and it is the fourth river that flows from Eden. It is said that the fourth river is the Euphrates. The proverb of the layman: The servant of the king of kings, the servant of the king, the servant of the Lord

Verse 19

The Kenites. The ten nations of Joshua are here, and He did not give them but seven nations, and the third is Edom, Moab, and Ammon, and they are the Kenites, the Kenizzites, and the Kenizzites, who are future to be an inheritance for the future (Genesis Rabbah), as it is said: Edom and Moab are from their hand, and the children of Ammon from their hearing (Isaiah 11)

Verse 20

And the Rephaim. The land of Og, of which it was said: He shall be called the land of Rephaim (Deuteronomy 3)

Chapter 16

Verse 1

An Egyptian maidservant. She was Pharaoh's daughter. When she saw the miracles that were done for Sarah, she said: It is better that my daughter be a maidservant in this house than that she be a woman in another house.

Verse 2

:Perhaps I will build from it. For I know that there are no sons who are not built but destroyed.
:A stone from it. By the remembrance of the Lord I have built my house within
it: By the voice of my Lord. By the Holy Spirit it returns (Genesis Rabbah)

Verse 3

And she took Sarai. To take her in words, I bless you, that you have been worthy to cling to such a holy body (Genesis Rabbah)
After ten years. The appointed time for a woman who has been pregnant for ten years and has not given birth to a child, she is obligated to marry another:
Abram and others. The Maggid says that there is no return to the land of the Minyan (12:34), according to: It was not said to him, "And I will make of you a great nation," until he returns to the land of Israel.

Verse 4

And he came to the stranger and conceived. She conceived first (in the beginning of Rabbah), and her mistress was troubled in her eyes. And Sarai said, This is not a secret, as she openly declares, and she sees herself as if she were righteous and not righteous, that she had not deserved to conceive all these years, and I have transgressed from her first conception (in the beginning of Rabbah).

Verse 5

I am angry with you. I am angry with you, I am punishing you; When you rebelled against the Lord, what did you give, and I, the one who was weak, did not rebel against you, and you had to rebel against him, and I was: you have destroyed your people, and your words are five times more than mine, that you should hear my reproach and be silent (in Genesis Rabbah) I have given my handmaid, etc. between me and you. All between you When the angel called Hagar, and this is the fullness, he said to her, "The evil eye was withering away, and she miscarried." Is it not that the angel said to Hagar, "Behold, you are with child, and your womb is not yet full?" And he gave her the good news that she would conceive? Is it not that she miscarried the first time?

Verse 6

And Sarah answered: She was playing with her in my trouble (Genesis Rabbah)

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Verse 7

Verse 8

From this you came. From what place did you come? It knows, but to give her an opening to the assembly with her in words. And to the tongue which? From this: Where is the place where it will be said of him From this I come

Verse 9

And an angel said to her, etc. For every word she said, another angel was sent to her, so that the angel said to her in everything: Say and say.

Verse 10

Verse 11

You are pregnant. When you return, you will conceive, just as a woman conceived and trodden down a manoah. You will give birth to a son. You will give birth to a son, and he will be like one who dwells in Lebanon, making his nest in the cedars (Jeremiah 22). And you will call his name. This is my command, as it is said to a male child, and you will call his name, "He will laugh" (Genesis 17).

Verse 12

A wild man. He loves to hunt animals, as it is written, "And he dwelt in the wilderness, and became a great hunter" (Genesis 21:1).

:His hand is in everything. Lists
:And all are against him. All hate him and are jealous of him.
And he shall dwell in the presence of all his brethren. And his seed shall be great (Genesis Rabbah)

Verse 13

You do not see. A point snatched a little, from the face of which there is a word, God the Seer, who is in the insult of the shell: pitiful

Although it was a shock. The tongue was stunned; and because I was sure that the one who was eager to blame in the desert saw his sending of a place behind me, I saw them in the house of Abraham, where I was accustomed to seeing angels? And you know that she was accustomed to seeing them, because Manoah saw the angel once and said, "Death is near" (Judges 13:13), and she saw the Lord this way and that and was not afraid.

Verse 14

:Beer Lahi. As translated

Verse 15

And Abram called his name Ishmael, etc. But Abram did not listen to the words of the angel who spoke to him, and he called his name Ishmael. The Holy Spirit came upon him, and he called his name Ishmael.

Verse 16

And Abram was eighty years old, etc. To praise the son of Ishmael, it is written, to acknowledge that he was thirteen years old when he was circumcised: and he did not delay.

Chapter 17

Verse 1

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My God. I am the third of all creation, according to you walk before me and I will be your God: and for a protector; and therefore every place that is in the name of the Lord is interpreted thus: according to you, and everything according to the matter: walk before me. When you translate it, go before me, stick to my work
And be blameless. Yet this is my commandment after my commandment, be blameless in all my trials; and according to my precepts walk before me in the mitzvah of Mila, and in this matter you shall be blameless, for all the time that you were circumcised you were a blemish before me. Another thing, and it was perfect, (Now you are the Lord's lack of limbs, two eyes, two ears, and a head, and it will be from the number of your letters, eighty-eight as from the number of your limbs. :The body (that will add a sign to your name,

Verse 2

And I will establish my covenant. A covenant of love and a covenant of the land as an inheritance for you, according to the commandment of this covenant.

Verse 3

And Abram fell on his face. From the fear of the Divine Presence; until he was speechless, there was no strength in him to stand, and the Holy Spirit rested upon him. And this is what we say about Balaam falling and his eyes being opened, in the Baraita of Rabbi Eliezer.

Verse 4

Verse 5

For he is the father of many nations. The tongue of the Notarikon is called Shel; And the Lord who was in it in the beginning, who was not the father of any but Aram, who was from his place, and now is the father of the whole world, did not move from his place, until the time of Yehoshua, the son of Shere, was angry with the Shechinah until it was added to Yehoshua, as it is said, "And Moses called Yehoshua the son of Nun Yehoshua" (Numbers 13).

Verse 6

And I will give you to the nations. Israel and Edom, the sons of Ishmael, were great, and there was no one to proclaim it to them.

Verse 7

And I have established my covenant. And what is the covenant? To be your God.

Verse 8

To hold forever. And there I will be to you for God, but the dwelling place outside the land is like a place where there is no God:

Verse 9

are a bright light: 'to And you. And this adds to the first matter, I, behold, I have made a covenant with you, and you keep it, and what is its keeping? This is my covenant, which you shall keep between you and me.

Verse 10

:Between me and you, etc. They are now a prey.
And among your descendants after you. They will be born:
circumcised. As for circumcision, as for the one who says, do it, as for the one who does it.

Verse 11

And you shall be circumcised. As it is and you shall be circumcised, and the noun in it shall be left to the foundation of the nofel in it to the joints, as the n. shel noshcheh: and the n. shel noshcheh, and you shall be circumcised, as it is and you shall be circumcised; but he who is circumcised for the tongue shall act, as he who does, shall eat.

Verse 12

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:A native of a house. His birth was in the family home.
:You make money. They have been buying it since birth.

Verse 13

The circumcised one shall be born in your house. Here he was doubled over and did not say, "Eighty days to teach you six born in your house:
We shall circumcise the other eighty days (SA for one) as is explained in Masekhet Shabbat (Leaf 152)

Verse 14

And the male was castrated. Here is the measure of the circumcision in the sign of the place where it is distinguished between a male and a female (Genesis Rabbah)
Who is not circumcised. He who reaches the limit of punishment and is cut off; but his father is not punished for cutting off, but: he goes on doing it: and the
soul is cut off. He walks weak and dies before his time (Shabbat 24)

Verse 15

You shall not call her name Sarah. Hear my song, to me and not to others, for you have called her Sarah, that she may sing for all (Berachot 13)

Verse 16

And I blessed her. And what was the blessing? That she returned to her youth, as it was said, "She was beautiful to me" (Gen. 18).
And her blessings. When she nursed their breasts, when she needed them on the day of her birth, she would laugh, for they were singing about them and she did They brought my sons from the market and said, "This is his son," and each woman brought her own son with her.
not nurse them: she came, and she nursed them all; it is as we say that she nursed the sons of Sarah, the son of Rabbi Ramazo in the Mitzkat

Verse 17

And Abraham fell on his face and laughed. This is the 11th, for the tongue of joy, alone, and the tongue of Sarah for the tongue of the Mew; for Abraham believed and rejoiced, and Sarah believed not and mocked, and this is the sign that the Lord was careful with Sarah: and He was not careful with Abraham.
The white. Yeshua, the seven living beings, have arisen, as is the revelation of the revelation of the revelation? (1 Samuel 2), you have seen (18:8), even this has arisen; and thus he said in his heart, has this mercy been done for another, what has the Lord done for me?
And if Sarah was ninety years old, she would have been able to bear a child; and even though the first generations were giving birth to children every ten years, in the days of Abraham the years were diminished as the grave and the strength of the world came to an end, it goes out: 'And from the tenth generation of Shemanah until Abraham, who hastened their births, the sons of S and the sons of A

Verse 18

:If Ishmael lives. The Levite, Ishmael, lives; I am not worthy to receive such a reward: He will live before you. He will live in
your fear, as you walked before me – he went before me.

Verse 19

But. To speak the truth of words, and therefore, though we have sinned (Genesis 42), yet he has no son: (2 Kings 4)

And you called his name Isaac. For the sake of the twelfth year of the covenant, and for the sake of the tenth tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of
the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the covenant, and for the tenth year of the The existence, and not with others: And I will establish my covenant with Isaac. Why did it say? – “And I will establish my covenant with him except by the measure of his being holy from the womb.” This is what Rabbi Abba said, from the measure of the measure of the son of the woman from the son of the womb; This is Ishmael, and I will make a covenant with him, saying, Behold, I will bless him, and make him fruitful, and multiply him: and I will raise up Isaac.
And my covenant: The covenant of the covenant shall be a covenant to his seed, that he may laugh.

Verse 20

Twelve princes: They will pass away like clouds; like princes and a spirit (Proverbs 25)

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Verse 21

Verse 22

Above Abraham. For a pure tongue is the key to the tabernacle, and for the one who is righteous, his chariot is a place of rest (Genesis Rabbah)

Verse 23

In fact, today. In the day that we shall be glorified, by day and not by night; We shall not be afraid, neither of the nations, nor of the mockers, and that his enemies and the children of his generation shall not say, If they had seen him, they would not have set him before: and to those who keep his commandments there is no place: and he
shall be circumcised. To the tongue and to the work

Verse 24

: In His work, as in His creation (Genesis 2)

Verse 25

When he circumcised the flesh of his foreskin. In Abraham it was not said, "You," because there was nothing lacking except a cut in the flesh, and he was buried in the hands of a servant; but in Ishmael, when he was a child, it was necessary to cut off the foreskin and to break the circumcision, thus it was said in him, "You" (Genesis Rabbah)

Verse 26

On this very day. Abraham was thirty-nine years old and Ishmael thirteen years old. Abraham and Ishmael were circumcised.
: Son

Chapter 18

Verse 1

And he saw him. To visit the sick man in the morning. Rabbi Hama bar Hanina said, It was the third day of his speech, and he came to the Kaaba and asked about his well-being (Baba Metzia v. 6)
By the oaks of Mamre. He was a man of many years, and he was a man of many years. By your word it was revealed to him in his portion (Genesis: Rabbah)
Sitting. Sitting is written, asking to stand, the Lord said, "Sit down and I will stand, and you will be a sign to your children that I will come to stand in the assembly of the judges, and they will sit down, as it is said, "God stands in the assembly of God" (Psalms: 52) (Bereishit Rabbah): The entrance
to the tent. To see if Yeshua passes by and sits down and gathers them in his house
Like the heat of the day. The Kaaba emitted a heat from the narthex, so that it could not be disturbed by guests, and when it saw it, it lamented: "There were no guests in the house, so the angels came to it in the form of men" (Baba Metzia there)

Verse 2

And here are three people. One to proclaim the good news to Sarah, and one to overthrow Sodom, and one to heal Abraham, for there is no angel, one who is the source of two messengers (Genesis Rabbah). You should know that the dwelling place of the entire parsha is the one who mentions them in the language of many, and they ate them, and they said to him, and in the gospel it was said, and he said, "I will return to you," and in the Sodom, he says, "I cannot do this thing to my heart, my soul, and Raphael, who healed
9: Abraham, went from there to rescue Lot; he is the one who said, 'And it came to pass, when they were about to be thrown out, that the king said, " On your soul, inasmuch as one was a savior (in Genesis, many): standing on it. In
front of him, but with a pure tongue, he is like the angels and he saw. What is it and he saw and he saw twice? The first is as if he heard and the second is with a tongue of understanding, it was possible that they were standing in one place and understood that they did not want to bother him, and even on my Those who know will come out.

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To read them, they stood in their place, to honor him, to see him, that they did not want to disturb him, and he went ahead and ran to read them, in the presence of the Lord, as he wrote, standing over him, and he wrote and ran to read them? As his vision was like a divine vision, he was a servant and a prisoner: he interpreted it on his right, on his left and ran to read it.

Verse 3

And he said, "My lord, if you please, etc." To the great one who returned, he said, "Call them all, Lord." And to the great one, he said, "Do not pass over." And whoever does not pass over, his companions will stand with him, and in this language he is holy (Shavuot 30:1). This is holy, and it was said to the Kaaba to be holy until he ran and gathered the guests, and even though another letter was written and he ran to call them, the word was said before. So it was, and the way of calling to speak was like that, as it was with Noah, and I could say, "If it had not been for you, I would have interpreted that my spirit does not judge man," as it was written later, and The decree was issued twenty years before the birth, and the two tongues were in the womb.

Verse 4

Please take it. By the hands of the messenger, and the Lord gave them to his sons by the hands of the messenger, as it is said: And Moses lifted up his hand: And he struck the rock (in the wilderness) and washed your feet. It is believed that there were Arabs who were accustomed to dust their feet and were careful not to gather the dust of their house; but Lot, who was not careful, took linen to wash, We said, "Come, let us wash your feet." :Under the tree. Under the oak

Verse 5

And feed your hearts. In the Torah, in the Prophets, and in the Writings, we are told that you are a rich and fruitful host. In the Torah and let it feed your heart, in the prophets your heart will feed like bread (Judges 19), in the writings and bread the heart of man will feed (Psalm 144). Rabbi Hama said, in your heart there is no writing like this except in your heart, which says that there is no evil creature: He rules over the angels (Bereishit Rabbah)
:Then you will pass. Then you will go.
:For therefore you have transgressed. For this thing I ask of you from now on, that you transgress upon me for my glory.
Because therefore. As it is for Asher, so it is for all, because therefore it is for the one who calls, because therefore they came in the shadow of my voice (Genesis 19), because therefore I have seen your face (Genesis 33:10), because therefore you did not give it (Ibid.:38), because therefore you knew our secret (Numbers 10)

Verse 6

:Salat flour. Salat for cakes, flour for starching the surface of dishes, to cover the pot to absorb the dirt

Verse 7

: A tender and good calf. He was a firstborn, fit to eat. He was like mustard seed (Baba Metzia 57) : To the boy. This is Ishmael, to educate him in the commandments (Genesis Rabbah)

Verse 8

And he took butter, etc. And he did not bring bread, according to the word of the one who had spoken, that he would return to him as a man of his own: that day, and the dough would be defiled (Baba Metzia says there): butter. The fat of the milk would be poured from his face.
:And the calf which he made. Asher, he made; Kama Kama, he made Amti and Ayatti Kamiyu: and they ate.
They saw as if they had eaten, from where no man sleeps from the way (Baba Metzia there)

Verse 9

And they said to him, "A dot is on the right side of the city, and Tania Rash son of Eleazar says, 'Every place where Rabbah writes on the dot, you are the one who demands the writing.'" And here the great point on the letter is the one who demands the point, who longs for Sarah to ask Abraham, to the extent that a man in the wilderness will ask him, asking the man for the woman and the woman for the man. In the book of Mitzya, it is said that the angels of the ministry of Sarah knew that she was indeed ready, but it was enough to send her to inform her that she was saved, in order to love her more than her husband. Rabbi Yose bar Hanina said,
:A cup of sheel blessing:
Here it is in the tabernacle. It is a sacrifice.

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Verse 10

I will come back again. The angel did not return to him, but by sending him to the place he had said, as he said, and the angel of the Lord said to him, "I have multiplied many, and it is not in his hand to multiply, but by sending him to the place he had said, even so by sending him to the place he had said, so it is (Ra). Elisha said to the Shunammite, "At this time, you have a life of your own." And the son of Tomer said, "No, my lord, man of God, do not lie to your family." Those angels who The living and the ministered to Sarah said to Moad, "Return, O Elisha, those angels who are with you." eternal said to the time of return, but I am flesh and blood, who am alive today and dead tomorrow – between life and death: 'For this time and now I am alive. This time is next year, and it was Passover, and at Passover a child will be born and laugh, without saying: Once upon a time, or now I am alive. This is the hour that you will drink life, that you may all be whole and alive: and he is after him. The key was behind the angel

Verse 11

:Ceased to be. Dismissal: A guest like women. A guest of outcasts

Verse 12

In her womb. She was filled with her thoughts and said, "Perhaps these relatives are expecting a child? These breasts that have shrunk: are they sucking milk?" Tanhuma Edna. He cuts the flesh, and the tongue of a year sings the hair and refines the flesh. Another thing is the tongue of Eden; :Time and menstruation

Verse 13

?The nose is true. But the truth is Elad And I am old, the inscription before the peace, she said, and my lord is old.

Verse 14

:Wonder. How can I be covered? And because it is a wonderful thing, separate and hidden from me, to do according to my will: For a time. For that special time that I have appointed for you, for this time in the next year

Verse 15

For it will be seen, etc., that you laughed. The first uses the tongue, which gives a taste to the word and strengthens the body – by the mouth of the servant; and the second uses the tongue, but, and he said, "It is not as you say, but you laughed," which they say uses the tongue in four ways, because, indeed, but, but, this :Many of them because

Verse 16

And they shall look. All the looking that calls for evil is outside the looking from your holy dwelling (Deuteronomy 26), which is great: power from the poor, which you turn from the state of anger to mercy: to send them. to accompany them; as if they were guests

Verse 17

I am the one who covers it. I have given her the land that I am doing in Sodom. It is unthinkable for me to do this thing without her knowledge. I am this, and five times as many as the other, as it is said: The border of Canaan is from Sidon, as far as Sodom and Gomorrah and Gov' (Genesis 10). I called him Abraham - the father of a multitude of nations, and I will destroy the children and not? I will confess to the Father, that he is my beloved.

Verse 18

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And Abraham was. 1:1-2:1-3:1-4:1-5:1-6:1-7:1-8:1-10

Verse 19

For I know him. To the tongue is a debt, as a man knows his wife (Ruth 2), did not Boaz know him (Isa. 3:1), and I will know you by name (Exodus 33). And is it not true that the tongue of all is nothing but the tongue of knowledge, which loves the man? He draws near to him, and he knows him, and he is known, and why should I know him?

For that which he shall command. According to my will he shall command his children unto me to keep my ways. And if it be interpreted as it is, : He shall know that I am he that shall command his children and his household, there is no cause for stumbling upon the tongue.

: Command. To the tongue of Jehovah, as Job did (Job 1)

In order to bring. Thus he commanded his sons, that they should keep the way of the Lord, as the Lord had brought upon Abraham and Goswami; on the house of Abraham it is not said except on Abraham, for his sake, everyone who stands as a righteous son is as if he had not died.

Verse 20

And the Lord said: To Abraham, who was rich, he said, "He will not be satisfied with his wealth, for it is great." All greatness, which is called the taste of the table in the house, is interpreted by the Shehanan as greatness, or greatness. And you went, but this was the taste of the highness of the Lord, according to which it is translated greatness, as I have interpreted it, and the name was: Come, behold, your throne is restored.

Verse 21

Let me go down. To teach the judges that they will not decide the laws of souls except by appearance, all as I explained in the section: The Sect. Another thing, let me go down to the end of their deeds.

:Like a cry. The city of Medina is coming to me, Esau. And if they stand in rebellion, I will do everything to them, and if they do not stand in rebellion, I know what I will do to prevent them from suffering and not eat them. And when he comes out of it, he will be in another place, and now the Lord will bring you down from above and tell you what I will do to you (Exodus 33); and for you there is a six-pointed star between the cry of one quarrel: –They made a fuss, in order to separate Thebe from her companion. And many of his followers demanded her scream. "Whoever kills a woman shall die for her who has given food to the poor, as explained in the passage

Verse 22

And they turned from there. From the place where Abraham had called them, and Abraham was still standing before the Lord. And he did not go to stand before him, but the Lord came to him and said to him, The cry of Sodom and Gomorrah is great, and was it written, "And the Lord was still standing over Abraham"? Is it not a correction of the scribes (because they turned it upside down to write so) (in Genesis Rabbah)

Verse 23

And Abraham approached. He prepared for battle, and Joab and Joab approached (2 Samuel 10), and he approached for reconciliation, and Judah approached him, and he approached for prayer, and Elijah the prophet approached him (1 Kings 18), and to all these: Abraham gathered together for a difficult conversation, and for reconciliation, and for prayer, and the nose was destroyed. And the nose was destroyed. And the nose was destroyed. And the nose was destroyed, and the nose was destroyed. Rogez, thus it is interpreted, Haaf: Yahshua, that a righteous man should be joined with a wicked man

Verse 24

The righteous will not deliver the wicked, why should the righteous perish? Perhaps there are fifty righteous. Ten righteous for every one, for the Lord is the judge. And if? You will say:

Verse 25

God forbid. He is free, they will say, such is his skill, the one who sweeps away all, righteous and wicked, such is: you have done for the generation of the wicked and for the generation of the faction.

:Like this thing. It is not and will not be as it is.

:God forbid. To the world to come.

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The judge of all the earth. The Lord has opened the door of the judge, so that his tongue may be free from deceit, and because he is the judge, he will not judge: he will do true judgment.

Verse 26

If I find in Sodom and all the places. For all the Karaites; and according to me, Sodom was a metropolis and was considered: of all of them, the inscription is hung there

Verse 27

I willed it, and Moses was angry (Exodus 2:11).
And I am dust and ashes. And I would have been considered dust in the hands of kings, and ashes in the hands of Nimrod, but for your mercies they would have stood by me.

Verse 28

:You were corrupted by the five. And are there not nine for every one of you, and you will be righteous for the rest of the world, and you will be joined with them.

Verse 29

Perhaps forty will be found there. And four of the spies will escape, and so three will be saved. Of them, two will be saved. Of them, two will be saved. Of them, one will be saved.

Verse 30

Verse 31

I willed it, as Moses willed it (Exodus 2)

Verse 32

Perhaps they will find ten there. On the lowlands he did not seek, said the generation of the scribe, there was eight, Noah and his sons: and their wives, and they did not save them on their generation; and on the ninth, on the hands of the goldsmith, he sought a grave, but he did not find it.

Verse 33

And the Lord went away, etc. As the defender went away, so the judge went away.
And Abraham returned to his place. The judge departed, the advocate departed, and the category mourned and came to you: The two angels came to Sodom, to destroy it.

Chapter 19

Verse 1

Second. First to destroy Sodom and first to save Lot, and he is the one who returned to heal Abraham, and the third to feed Sarah, as the angel who sent him was sent by the angels. And to the latter were they
called men? When the tabernacle was with them, they were called men; Another thing is that Abraham, whose power was great, was surrounded by angels, called men, and Lot, called angels (Genesis Rabbah) in the evening. And why did the angels stay all the way from Hebron to
Sodom? Were they not angels of mercy, and were they not able to teach Abraham to plead for them?

And Lot sat in the gate of Sodom. He sat as it was written, "The day that I will judge them will come upon them." (Genesis Rabbah)
And Lot saw that Abraham's house was far from returning to the people.

Verse 2

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Here you are, my lord. Here you are, my lord, after you have passed over me. Another thing, here you are, I need you: to give heart to these wicked people who will not recognize you, and this is good advice, turn away. They have made the way to my house crooked, a crooked way that they will not know that you have gathered there, therefore it was said: Turn aside (in Genesis 11:11) and wash your feet. And why do the sons of Adam go to the moon, first to wash, and then to wash? And again, Abraham's sons said to them, "First wash your feet"? Did not Lot say so, when his men came to him? Sodom and the people will see that their feet are washed, and they will be angry with me and will say, "It is two or three days ago that he returned to your house and you did not tell us." For you said, "It is better for him to remain here in the dust of their feet, that his feet may be seen as they were when they returned." For you said, "Is he Then they washed and said no. And to Abraham they said, "Do so, for they refuse a small thing, but no one refuses a great thing." (Genesis 1:1-2)

It is used in a tongue, as they say, "No one will enter your house except in the city of Nalin." Because on Nelin Street. Hail, because

Verse 3

:They went to him. They turned the path towards his house.
And unleavened bread. It was Passover.

Verse 4

And the men of the city Before they lie down, and the men of the city, the men of Sodom. Thus it is said in the Book of Genesis, Before they lie down, had a flock of angels in their mouths, who were asking Lot what their good deeds were and what they were doing, and he was telling them that most of them were wicked; they were still talking about them and the men of Sodom and Gomorrah. And they spread a flock of sheep and the men of the city, wicked men, surrounded the house; Because the men of Sodom were wicked, as the scripture says, "The men of Sodom were wicked and sinners, every one of them from one end of the city to the other; there was not one of them who had a soul in his hand, not even one righteous man: there was none among them."

Verse 5

And they were known. In the bed of a man, as he was, no man knew him (Genesis Rabbah)

Verse 6

Verse 7

Verse 8

:God. As these are, so they came. For this good thing will they do to my glory, because they came under the shadow of my shadow; Targum in Telul: My service, Targum Shel Korah – Sharutha

Verse 9

And they said, "Go ahead." Close to the flood, as it were, he drew near to the side and moved away from it, and so all the flood that is called the farthest tongue, as the flood sowed (in Numbers 17), behold, the half of you and the flood (1 Samuel 20), the flood of the flood, (Isaiah 49) – he touched you with his hand, with his tongue he dared to strike, and the word of slander was not heard of you. And so it is with him. Come not near unto me (Isaiah 65), and he said, “There is no Then I will advise you to walk beside me and sit by my side; –And now the guest came to me and sat down (Ibid. 49) and said to them, “What is your heart filled with? For he said to them about the daughters, they said, ‘He went further, to speak plainly; You are alone among them, you have sat down, and for your stay, he advises the guests – One comes to live, a stranger? To live, and he judges, and you make them a judge.
:The door. It is the one that turns to lock and unlock.

Verse 10

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Verse 11

:Open. He is the one who is holy, and they will gather and go
out with cords. :Blindness is a stroke.
From small to large. The small ones began in the past, that is to say, from youth to old age, according to you, the Pharaoh began: from them (Bereishit Rabbah)

Verse 12

You shall go out of this city, away from your wife and your daughters: you shall return home:
your son-in-law and your sons and your daughters. And if you have a son-in-law or sons and daughters, they shall be taken out of the place.
And your sons. The sons of your married daughters. And from now on – after they have devoured such a carcass, who will open your mouth for you? :How can I teach them a defense? The whole night was a good advice for them, but I am cold.

Who else do you have here? It's simple, call me.

Verse 13

Verse 14

His sons-in-law: He had two married daughters in the city: He
took his daughters. He had them as fiancées.

Verse 15

:And they hastened. As he translated and pushed – from his
haste: The ones that are found. The invitations go to your house to photograph them. And what is the return of the one who calls
: It shall be consumed, until the whole generation is consumed (Deuteronomy 2:1) translated as until the whole generation is consumed

Verse 16

:And he delayed. In order to save his wealth
And they held. One of them was sent to save him and his companion to overthrow Sodom, so it is said, "And he said," the translation is: "And he did not say, and they said" (Bereishit Rabbah)

Verse 17

:Flee for your life. You must save souls, do not be stingy with wealth, do not look behind
you. You have been their wickedness, and in the memory of Abraham you have been a refuge; You are not worthy to see :in
their rebellion, and you have
been a refuge :in all the plain. Like
the Jordan River, flee. Abraham was in the wilderness, and he dwelt in the mountain, as it is said, and he departed from the mountain (Genesis 12), and even now he dwelt there, as it is said, to the place where his tent had been at the beginning, and according to: And Abraham and Joab dwelt (Genesis 13), he had many tents, and they dwelt as far as Hebron the city of Hamlet. For the language of the Shemata, and that All the miscarriages that the prophet Elohim calls Belaz and Ken, and the miscarriages that are male (Isaiah 66), when the fetus is fled from the womb, like a fledgling bird (Psalm 124), they will not be able to conceive: Masha (Isaiah 46), for the miscarriage of Masha the evil one who is in their wombs

Verse 18

No, my Lord. Our Lord said (Shevuot 32): This is holy, in which it is said, "He gives life to my soul, and He has power over me to kill and to make alive." And they interpreted it in their own language as: No, please. :'
Do not say to me, "Let the pregnant woman go," "Please."
To speak harshly.

Verse 19

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Lest evil touch me. When I was with the men of Sodom, the Lord saw my deeds and the deeds of the city's inhabitants, and I was seen as righteous and worthy of salvation, but when I came to the righteous, I was as wicked. And so the tsar said to Elijah, "You have come to me to remind me of my sins" (1 Kings 17). Until you came to me, the Lord saw my deeds. And they do with me, and I am righteous among them, and you sit by me, according to your deeds I am wicked.

Verse 20

This city is near. It is near, it is near, it is near, because of you its place is not yet filled (Shabbat 10). And what is it near? From the generation of Peleg, when people were divided and began to settle, each man in his own place, and it was in the year of Peleg's death, and from that time until now, fifty-two years, since Peleg died in the year of To Abraham. How did it happen? Peleg lived after he begot Reu, twenty-nine years old, and he went out from them, and when he was thirty-nine, he begot Serug, and from Serug until he begot Nahor, twenty-two years old, and from Hor until he begot Terah, and from Shem until he begot Abraham, twenty-one years old, he gave them forty-eight sons, and that was a year. The Peleg, and when Sodom was destroyed, Abraham was nineteen years old, and the mountain of the Peleg until now was ninety-two years old; and Zoar, another city, settled after the settlement of Sodom and her daughters, one year old, which is called Malta, in the gematria of the Hebrew alphabet.

:Isn't she a sad one? And aren't her sins covered and can she be put to rest?
And my soul shall live in it, this is his teaching. And his simplicity shall be like a book, Is it not a small city, and the people in it are few, my soul in it :You don't have to worry if you breathe, and you live.

Verse 21

:For this matter also. Not only have you been saved, but the whole city will be saved because of your glory. I will be your enemy, as I was before I came (Genesis 48), after I saw you (Genesis 16:13), because of my words (Jeremiah 31).

Verse 22

For I cannot do it. This is the punishment of the angels for saying, "Because we are corrupters," and the matter was settled: "Indeed, according to you, they did not move from there until they were compelled to say that the matter was not in their power, because I cannot. To speak with one tongue; From here you are to the extent that one is defeated and the other is saved, that there are no two angels: 'We are sent for a word: therefore the name of the city was called Zoar. After his name and he is Miszar

Verse 23

Verse 24

And the Lord sent rain. Every place where we say, "And the Lord" - He is the house of his judgment, sending rain on Sodom. At the break of dawn, as we have said, and as the dawn rises, an hour when the moon rises in the sky with the heat, according to which some of them are workers for the heat and some of them for the moon, the Kaaba said, "If I interrupt them by day, the moon workers will say, 'If it had been at night, when the moon is burning, they would not have been destroyed.'" And if I should destroy them by night, the servants of the fire will say, If it had been by day, while the fire was still burning, they would not have been destroyed. Therefore it is written, "And as the sun rises, so shall it be destroyed by day."
:And the brick is cast down :He raineth brimstone and fire. In the beginning it rained, and it became brimstone and fire from the Lord. The way of calling the word thus, as the wives of Lamech, and he said not, My wives; And David said, "Take with you the servants of your master" (1 Kings 1), and he did not say, "By my servants"; and Ahasuerus said in his name, "The king," and he did not say, "By my name"; and even here he said, "From the Lord," and he did not say, "From me, from heaven." This is what the Scripture says, "For by them he will judge peoples and nations" (Job 36), when he returned to afflict the Hebrews, he would bring fire upon them from The heavens, as it was when it rained on Sodom, and when it rained on Horid, saying: Behold, I will rain bread from heaven for you (Exodus 16)

Verse 25

And he overturned the cities, etc. Four of them sat on one rock, and he overturned them from top to bottom, as it is said: In a dream he stretched out his hand and his body (Job 20).

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Verse 26

:And his wife looked behind him. Lot's wife
was a salt-maker. She sinned with salt, and with salt she was found; He said to her, "Give me a little salt for these guests." She said, "Even this wicked leader has come to lead them to this place." (Genesis 1:11)

Verse 27

Verse 28

:Steam. ÿÿÿÿÿÿÿÿÿÿÿÿÿÿ ÿÿÿ ÿÿÿÿ, Turka Belaz: The kiln.
A pit in which stones are burned to make lime, and that is all the Torah's laundry.

Verse 29

And God remembered Abraham. What is the remembrance of Abraham's kindness to Lot? We remember that Lot knew that Sarah was Abraham's wife, and he heard that Abraham said in Egypt about Sarah, "She is my sister," and he did not reveal the matter, saying: "May God's kindness be upon him, according to you, may the kindness of the Most High be upon him" (Genesis 1:11).

Verse 30

:For he feared to dwell in the wilderness. Because it was near Sodom.

Verse 31

Our father is old. And if you do not now my father? That death will cease from the child: And there is no man in the land. It was said that the whole world would be destroyed as it was in the generation of the wicked: (Genesis Rabbah)

Verse 32

Verse 33

They were forced to go to a cave to bring forth two nations from them. :And drink, etc. Wine
And she slept with her father. And when she was young, did he write and lie with him? A young woman, because she had not committed whoredom, but her sister of her age, the writing was spared upon her, and her nakedness was not revealed; but when she was old, who had committed
whoredom, he published the writing in detail and in stature. Shel Bechira Nakod, saying, "He knows when he wakes up, and yet he does not keep his teeth from drinking at night." Rabbi Levi said: "All of me, he who is eager for another gluttony, is a shel of sins, until he finally eats his own flesh."

Verse 34

Verse 35

Verse 36

And Taherin, etc. Even though the woman did not go beyond her first marriage, those who ruled over her and brought her out: they were naked outside and went beyond her first marriage.

Verse 37

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Moab. This was not a cursed land, but a young man called it in a pure language, completely, and in Moab – and it was accepted as a reward in the days of Moses, when it was said of the children of Ammon, “Do not go to war with them” (Deuteronomy 2:11): He did not warn them, but that they should not fight with them, but he allowed them to be afraid.

Chapter 20

Verse 1

And Abraham departed thence. When he saw that the tents were burned, and that the passersby and the captives had ceased, he departed thence. That is, to get away from Lot, who would bring upon him a bad name, and would return upon his daughters.

Verse 2

And Abraham said, "Here is no one who takes away a wife except by force, which is not good, according to Shekhar, who took her into Pharaoh's house by the hands of Ken."
To Sarah his wife. On Sarah his wife, when he went out to take up Aaron and Joab and to the death of her father-in-law (1 Samuel 4), they both spoke with one voice.

Verse 3

Verse 4

:Do not approach her. The angel prevented him, as it was said, "We will not allow you to touch her, a Gentile,
but you will kill even a righteous person." Even if he is righteous, you will kill him, for is this how you have gone about destroying the nations for nothing? You did the same to the generation of the wicked and to the generation of the Gentiles. I also say that you killed them for no reason, as you said, "To kill me."

Verse 5

:He too. She has many servants and camels and donkeys, I asked them all about them and they told me that he was her brother.
:My beloved daughter. That I have not sinned:
And as clean as my hands. I am clean from sin, that I have not touched it.

Verse 6

:I knew that your heart was a daughter of theirs, etc. Indeed, you did not think that you had sinned at the beginning, but there was no purity in their hands, so I did not give you this. It was not your water that you did not touch her, but I kept you from sin and did not give you power, :and so God did not give (Genesis 31:7), and so her father did not give her to come (Judges 15)

Verse 7

The man's wife replied. And do not think that you will be praised in his eyes and he will not accept you or that he will hate you and he will not sin against you.
For he is a prophet. And he will know that you have not touched her, and he will pray for you (Bava Kama 22).

Verse 8

Verse 9

Deeds that they will not do. A plague that was not accustomed to come upon creation has come to us at your hand, you have stopped all: females, seed-bearing and small-growing and evil, and ears and noses.

Verse 10

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Verse 11

But there is no fear of God. Ahsanai, who returned to the city, on the business of eating and drinking, asked him: Is she your wife, or is she your sister? (Bava Kama there)

Verse 12

My sister is my father's daughter. And the father's daughter is a law to the son of Noah, who has no fatherhood to a Gentile, and I will make his words true. And if you say, "And was she not his brother's daughter?" The sons of the sons of Hari were sons of Hena, and Hari was his daughter: Terah and thus he said to Lot, "For we are brothers, we will be his brothers" (Genesis 13:8):
"But not my mother's daughter. Haran was from another mother."

Verse 13

And it came to pass, when they were gone, that they should be cut off: and he said unto her, This is thy mercy. And she said unto him, When the Lord shall drive me from my father's house, to be a wanderer, and to wander from place to place, I knew that I would pass through the land of the wicked. And I said unto her, This is thy mercy.
When they went astray. To the tongue of many. And do not be surprised, for many places are called by the tongue of gods and by the tongue of masters, because they are gods (2 Samuel 7), living gods (Deuteronomy 5), holy gods (Joshua 24), and all by the tongue of lords by the tongue of masters; and so the Lord of Joseph took (Genesis 39), and the Lord of lords (Deuteronomy 10), the Lord of the land (Genesis 42), and so His people are with him (Exodus 22), and even with his people (Exodus 21). And if it is said, "What is the tongue that has gone astray?" All the exiles have gone astray (Genesis 21), they have gone astray, when they are lost from their place and are not settled, called "astray," as it is and
(Psalms 119), they will wander about without food (Job 38) – they will go out and wander about seeking food, tell me. On me, and so the men of the place asked about his wife (Genesis 26), about his wife, and so Pharaoh said to the children of Israel (Exodus 14), as he did about the children of Israel; lest they say to me, "A woman has killed him" (Judges 9).

Verse 14

And he gave it to Abraham, that he might be reconciled and make intercession for him.

Verse 15

Behold, my land is before you. But Pharaoh said, "Here is your wife, take her and go, for I fear the Egyptians, who are full of lewdness."

Verse 16

And to Sarah he said, "Abimelech, I have honored you with a hundred thousand shekels. Behold, I have honored you with this honor, and I have given your brother riches: of whom you said, 'He is my brother,' behold, this riches and honor are yours as a veil."
To all who are with you. They will cover their eyes so that they will not receive you, that they will ask you for your return empty, and they will say to them later that you will be wronged by the return; now that I have needed to waste money and to appease you, they will know that it will be on my shoulders: your return and on the hands of a
miracle: and all. And with them all in the isles of the world
And you were present. Your mouth will be opened to speak and to see strange things. And the tongue is overcome in every place by the clearness of words, and the tongue of the one who reads, and the tongue of the one who interprets, and the tongue of the one who reads, falls upon the interpretation. Behold, you have a veil of honor over my eyes, which ruled over you and over everything, and it is six months, but it returns to the tongue of the one who reads: I I am with you, and therefore you shall translate it and see your hand and the hand of all your blood. have interpreted.

Verse 17

:And they gave birth. When they were weaned and became weaned, their wombs were opened and they were weaned, and she gave birth to their son.

Verse 18

:For every womb. Against every opening

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:On the word of Sarah. By the word of Sarah's daughter

Chapter 21

Verse 1

And the Lord visited Sarah and the others. This is the interpretation of this parsha to teach you, that whoever seeks mercy for his friend and is his enemy, for that matter, he will answer him at the beginning (Bava Kama 22), as it is said, And he prayed and the others, and the Lord called him: Visit Sarah, who visited Kebar before he burned Abimelech.
He visited Sarah when he said: In pregnancy.
As he spoke. Balad. And she was saying, and was it a word? She said and God said, But Sarah your wife and Jo' (Genesis 17), the word of the Lord was a word to Abram in a covenant between the sons, and there: We said, This one and Jo' shall not be your heir (Ibid. 15), and the heir came from Sarah
And the Lord did unto Sarah as he had spoken unto Abraham.

Verse 2

For the time that he spoke to him. For he spoke by night, the time that he spoke and determined, as he said, "At the time that I will return to you" (Ibid. 18), he wrote a line on the wall, he said, "When the heat of the writing came, this line in the last year, 'You shall
have a child' to his elders. His icon was like him."

Verse 3

Verse 4

Verse 5

Verse 6

Isaac will be with me. He will rejoice over me. And many barrennesses were visited with her, many sick people were healed by her in a day, many prayers were answered with her, and much was wasted in their world.

Verse 7

Who spoke to Abraham? To the tongue of praise and calculation, see, who is He and how much is He the keeper of His safety, the Kaaba. He trusts and
strengthens: Melal. The writing changed and did not say a word – the gematria of its K, as it says at the end of a century to Abraham Sarah nursed sons. And what are sons to the tongue of many? On the day of the feast the maids brought their sons from their mothers: and she nursed them, There is a saying that a woman will not give birth unless she gathers her fruits from the market.

Verse 8

And he said, "At the end of the twenty-fourth month (Gittin 85)
A great feast. There were the great men of the generation, Shem, Eber, and Abimelech (Genesis Rabbah)

Verse 9

Laughing. To the tongue of the 17th, as it is said, "And they arose to laugh" (Exodus 32), that is, to the tongue of uncovering nakedness, as it is a day to laugh at me (Genesis 39), that is, to the tongue of slaughter, as the young men arose and laughed before him and his people (2 Samuel 2), that is, when a quarrel arose with him, he laughed at the inheritance and said, "I am the firstborn and I will take it away."

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Twice, and he goes out into the field and takes his bow and shoots at half-a-dozen, as if the archer were laughing: "Zakim and Gow," and says, "Am I not laughing?" (Proverbs 26)

Verse 10

With my sons with Isaac. From the direction of the same son, even if he is not as righteous as Yitzhak, he is as righteous as Yitzhak, even if he is not my son, it is not worthy to inherit with him, even if my son is with Yitzhak, they will be six in number :)Bereishit Rabbah)

Verse 11

About his son. He heard that he was going out to do evil (in Genesis Rabbah), and he was angry with her saying: "Send him away."

Verse 12

Listen to her voice. For Abraham was a slave to Sarah in prophecies.

Verse 13

Verse 14

:Bread and water, and not silver and gold, for it is hated because it goes out to evil cultures.
And the child. And the child was called Shechem, and an evil eye was set upon him, and a fever seized him, and he could not walk with his feet (Bereishit Rabbah): and she went and went astray. She returned to the idols of her father's house (Pirkei Darbi Eliezer 5:30).

Verse 15

:And the water was gone. By the way, the sick were drinking plenty.

Verse 16

:On the other hand.
Far away like a bow. When you are plastered (in Genesis Rabbah), and it is like a tongue that shoots an arrow, like a tongue that shoots with its mortar, because of the name that is sown, it shoots like an arrow; and if you say, "It was written like a bow, the judgment of the LORD is for the assembly here, as in the feasts of the rock" (Song of Songs 2), you cut off and the land of Judah became for the Egyptians a feast (Isaiah 19), and he will cut off his circle and shake it like a drunkard (Psalm 117), and even the ends of the earth (Psalm 65), he will cut off his end
:And she sat down opposite. As death drew nearer, it continued to recede.

Verse 17

The voice of the boy. From this place the prayer of the sick person is heard by others on his behalf and is the first to be accepted (Berishit Rabbah)
Wherever he is there. According to the deeds that he has done now, he will be judged, and not according to what he will do (Rosh Hashanah 16), according to the angels of the Lord of the world, lamenting and saying, "Lord of the world, why did you send your seed to kill your children with thirst? This is his elevation to the pit, and he will bring them back now. What is he, righteous or wicked?" They said, "He The righteous one said to them, "By his deeds, now I judge you, and this is the name of the king, who said, 'Alas, O Israel, and the land is his name.' And how could He kill Israel with famine? When Nebuchadnezzar cried out for famine, he brought them water and land (Isaiah 21), when he was leading them among the Arabs, Israel would say, For their return, I ask you to prepare it for the sons of my uncle Ishmael and have mercy on him. Do not call them Dedanim, but Dudim - and they will go out - upon him, as we say, the guests of Dedanim (there) are to call them and bring them meat and salted fish and fragrant incense, as the Israelites believe that they are full of water, and when they gather With his mouth open, the spirit gathered in his body and died.

Verse 18

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Verse 19

Verse 20

: Archer. Shoots half-length arrows with a bow.
Bow. For the sake of the arts, as a donkey, a camel, a hunter, by whose mouth the fish is caught. He would sit in the desert: and he would deceive the passersby, and he would say, "His hand is in everything and everything."

Verse 21

From the land of Egypt. From the place of her greatness, as we say, "And she had an Egyptian family and a tribe" (Genesis 16:1), these are: "My words are like a people who throw a filth into the air, and their chiefs are like a scoundrel."

Verse 22

God is with you. According to my word, he saw that he went out from the dwelling of Sodom for peace, and with the kings they fought and fell by his hand, and his wife was taken care of in her old age.

Verse 23

:And to my grandchildren and great-grandchildren. Until now, the father's mercy on the son
"Do to me as I have done to you. As I said to you, 'Behold, my land is before you'" (Genesis Rabbah)

Verse 24

Verse 25

:And it is proven. We will argue with him about it.

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

For me it will be.
:To testify. To bear witness is a female goat, as is the testimony of the standing one (Genesis 31)
Because I dug the well. Abimelech's herdsmen quarreled over it, saying, "We dug it." They said, "All of them are mine. If someone looks at the well and the water comes up when he calls, it is his, and they come up when he calls Abraham."

Verse 31

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Verse 32

Verse 33

Eshel. Rav and Shmuel, one said an orchard to bring fruits from it for the guests at a meal, and another said an inn to provide lodging and have all kinds of fruits. And we will make him a planter of tents, as we say, And he shall plant the tents of our enemies: (Daniel 11) And he called there, etc. On the hands of
that one, his name was called, The seed of the Lord God of all the world, after that to those who eat and drink, it is said to them, Blessed be He, who has eaten of His fruit, do you think that you have eaten of My fruit? For: Who said, And the world would be yours to eat (Sotah 10)

Verse 34

Many days. Many on the Hebron road. In Hebron he lived for twenty-five years and here for twenty-six, and the son of Esau lived for twenty-six years, when he came out of Haran, and he lived for twenty-six years, and he came and dwelt in the plains of Mamre, which he had not previously known, but which he had never dwelt in, in all his places he was like a sojourner in a camp, traveling and coming, as it is said, and Abram passed by, and he stayed there for a night, and he was hungry. In the land, Abram went down from Egypt (Genesis 12), and in Egypt he did not stay but three months, which Pharaoh sent him from Mead, and he went on his journeys until he came and settled in Mamre Asher in Hebron (Genesis 13), where he lived until the destruction of Sodom, from the time Abraham departed from there because of the shame of Lot's sack and came to the land of the Philistines, and was thirty-nine years old, and the third month of his life, when the angels came to him in his shadow, twenty-five years old, and here it is written many days, many on The first, and the inscription did not come to them except to the interpreter, and if there were many of them, two years or more would be their interpreter, and on the basis of their wealth they did not spare more than a year, for twenty-six years; from then on he went out from there and returned to Hebron, and it was written: A year before his tying, Shel Yitzhak twelve years, in order World

Chapter 22

Verse 1

After these things. Yeshua the Great One says (Sanhedrin 59) after his words, Satan, who was a scoundrel, said, "Of all the feasts that Abraham made, he did not sacrifice a single bull or a single ram in your presence;" He said, "If he had done anything except in the way of his son, if I had said, "He sacrificed him in my presence, he would not have hesitated;" and Yahuwah after his words Shel Yishmael, who was a slave of Yitzhak Shemsel, the son of Yitzhak Shemsel, for thirteen years and did not die, said to him: "He will laugh at Eber A. Are you afraid of me? If the Almighty had said to me, 'Sacrifice yourself before me,' I would not have delayed: 'Here I am.' Such is the humility of the Shel Hasidim, for the tongue of humility it is and for the tongue of time it is.

Verse 2

Take it. There is nothing but a tongue in a difficult situation, said he in a difficult situation, I have endured this trial, that they may not say: The beginnings were not in them from the beginning.
Your son. He said, "I have two sons, Yeshua." He said, "Your only one." He said, "This one is his mother's, and this one is his mother's." He said, "I have loved you." He said, "I love them both," and he said, "He will laugh." (Sanhedrin 59). And why did he not reveal it from the beginning? That he might not be confused by a sudden event, and his knowledge would shine upon him: and he would be devoured, and that he might love the commandment upon him and give him a reward for every word and speech.
The land of Moriah. Jerusalem, and in the days of the days to build the house of the Lord in Jerusalem on Mount Moriah (2 Chronicles 3). And his multitude spread out in his name, that a fear might come out of Israel. And Enkelus: And they shall interpret it in his name, the service of the incense, three times in it, myrrh and nard, and it shall be left in the incense, and he
shall offer it. He did not say whether he should slaughter it, According to me, the Lord did not want to slaughter him but to take him up to the mountain: to make him an offering, and when he took him up,
he said, "He will bring him down from one of the mountains." The Lord is the one who gives to the righteous, and then he reveals it to them; and all this is to increase the reward, and so to the land that I will show you (Genesis 12), and so to the dove and call out to it the call (Jonah 3:2)

Verse 3

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And it dawned. We hastened to the mitzvah (Pesachim 4)
:And he girded himself. He himself, and commanded none of his servants, that love spoil the ox.
His two young men, Ishmael and Eliezer, who are not considered worthy to go on a journey without two men (Genesis Rabbah), so that if one of them cries out to his wife and is far away, the other will be with him and break through. Targum and Zalach, as the Jordan and Zalach (2 Samuel 19), to speak in a split, Pindar"a: Bel"z

Verse 4

On the third day. Why did he delay seeing it from the hand? Lest they should say, "He was astonished and confused, suddenly and with a roar: he knew it, and if he had had the strength to reign in his heart, he would not have been able to do it: and he saw the place. He saw a cloud bound on the mountain.

Verse 5

So far. As the saying goes, a little way leads to a good place before Him. And what shall I see? He is what He said to me: So shall your seed be.
:And it shall be returned. It is prophesied that both of them shall return.

Verse 6

The eater. Indeed, because you eat meat, as much as you eat meat with your sword (Deuteronomy 32), and because you cut meat to eat. This is called the eater because Israel ate meat from the sacrificial lamb, and they both went together. Abraham, knowing that he was going to slaughter his son, went with joy and gladness. :When he laughed, there was no emotion in the matter

Verse 7

Verse 8

He will see a lamb. As he says, he will see and choose a lamb, and if there is no lamb, then my son will be the burnt offering. And even though I am, those who understand will laugh, saying, "He is going to the slaughter," and they will both go together. In the heart of the sheep

Verse 9

And he tied his hands and feet behind him; the hands and feet together is a knot (Shabbat 54), and it is: For the tongue of the knots, whose vessels were for the sons, the place where they were tied in it was a foreigner

Verse 10

Verse 11

Abraham: Abraham. To the tongue is a debt, that he may double his name.

Verse 12

Do not send. To slaughter; He said, "If it is indeed for the sake of the Lord, I have come here, I will make a wound in him and draw out a little blood from him." He said, "Do not do anything to him - do not harm him, for now I know." Rabbi Abba said, "Did Abraham say to you, 'I will not put my hand on the boy,' and you said to me, 'Because in Isaac you will be called a seed,' and you returned and said, 'Take your son,' and now you say, 'Do not lay a hand on the boy?'" The Lord said, "I will not profane my covenant, and it went forth from my lips, and I did not break it" (Psalms 59); When I said to you, "Take," it went forth from my lips, and I did not break it - I did not say to you, "Slaughter it, but offer it, my sister."

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For now I know. From now on, Jesus said to me, "What is my duty to you? I will answer Satan and the nations of the dead." Jesus said, "Now open your mouth, for you are a God-fearing man."

Verse 13

:And behold, a ram. It was prepared for you from the sixth day of
Genesis. After the angel had said, "Do not stretch out your hand," he saw that he was holding on, and he was interpreting and standing up: Abraham, put my eye on the
bush. Ilan
:In his horns. He ran to the shadow of Abraham, and Satan surrounded him and mixed him with the thorns.
Under his son. After he wrote and brought him up to the altar, the call was not lacking at all, what is under his son? For every work that was done by him, he would be a sinner and say, "It is my will that this should be done as if it were my son's, as if my son were slaughtered, as if his blood were shed, as if he were stripped, as if he were incensed and made into a dish."

Verse 14

The Lord will see. Its meaning is as follows: The Lord will choose and see this place to serve in it as His tabernacle: and to offer sacrifices here.
:Which will be said today. They will say in the days of generations, On this mountain the Kaaba will be feared by His people.
Today. The days are coming, as it is to this day in all that is read, that all the generations to come who read this reading will speak to this day about the day they are about to see. And the Lord will see this covenant, to forgive Israel every year and to save them from the plagues, so that it may be said this day - in all generations: The coming ones - on the mountain of the Lord will fear his ashes, the multitude will laugh and stand for atonement.

Verse 15

Verse 16

Verse 17

:I will bless you. One for the father and one for the son.
:And many locusts. One for the father and one for the son.

Verse 18

Verse 19

And Abraham dwelt in Beersheba. He did not return from the month of Maash, when Yosef was twelve years old, before his marriage, when Yosef left Be'er Sheba and went to Hebron, as we have said. And Abraham sojourned in the land of the Philistines many days, many more than the first month of Hebron, and they were twenty-six years, as we have interpreted:

Verse 20

After these things, he said, etc. On his return from Mount Moriah, Abraham was meditating and saying, "If I had a son, I would have been a great slaughterer, if I had gone without sons, if I had taken for him a wife from the daughters of Aner, Eshcol, and Mamre, in the presence of the Lord, who bore Rebekah, the daughter of his husband." And these were the things that he thought about:
She too. She also compared her clans to the clans of Abraham, the twelve tribes that Abraham had: from Jacob, eight sons of the women and four sons of the women, even these eight sons of the women and four sons of Pilgesh

Verse 21

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Verse 22

Verse 23

And Bethuel begat Rebecca. All these things are not written except in this verse.

Chapter 23

Verse 1

And Sarah's life was one hundred and twenty years and seven years. Thus it is written a year in all things, and it is said to you, "Shekel, one is required for himself, the daughter of K., the daughter of K., for sin, what daughter of K. has not sinned, my daughter: she is not a daughter of punishment, even the daughter of K. has not sinned, and the daughter of K., for beauty: the two lives of Sarah. All are equal for good."

Verse 2

In Kiryat Arba. In the name of four giants who were there, Ahiman, Sheshi, and Talmai, and their fathers. In the name of four couples who were buried there, a man and his wife, Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob: and Leah (Genesis Rabbah): and
Abraham came. From the well of Sheba
To mourn for Sarah and to weep for her. And Sarah's death was a sign of mourning, and she laughed at the mouth of a fox in the hands of the messenger of mourning, saying: "When a son was brought to the slaughter, and as soon as he was not slaughtered, Farha gave up her spirit and died."

Verse 3

Verse 4

I will sojourn and dwell with you. Sojourn from another land and I will dwell with you. And the Midrash Agada says, "If you wish, make me a sojourner, and if not, I will dwell and be cleansed from the law, for the Lord said to me, 'To your seed I will give this land:'"
:A tomb estate. A tomb estate is a cemetery.

Verse 5

Verse 6

She could not. He will not prevent it, just as your compassion will not be exhausted (Psalm 40) and just as the flesh was exhausted (Genesis 8).

Verse 7

Verse 8

:Your soul. Your will:
And hurt me. To speak harshly is like saying: Do not hurt me (Ruth 1)

Verse 9

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The Machpelah: A house with an upper room on its top. This is a double-decker (Eruvin 53)
:With full silver. They paid, all equal; and so David said to Araunah with full silver (1 Chronicles 21)

Verse 10

And Ephron sat. He wrote, "He is a stranger, and he is the one who watches over them every day; because of his thoughts concerning Abraham: 'If he were your servant, he would be a great man.'"
To all who enter the gate of his city. They have been relieved of their duties and have come to repay the favor of the Lord.

Verse 11

:No, my lord. You will not buy a sign with blood.
:I gave it to you. It is as I have given it to you.

Verse 12

Verse 13

Hearken unto thee, and take it freely, I also am with thee: but if thou wilt hearken unto me. The Levite, and thou shalt hearken unto me.
But if you are, listen to me. You will tell me.
I gave it. Danis Belaez, it is prepared for me, and I have given you a grave.

Verse 14

Verse 15

Between you and me. Between two lovers like Cumin, what is considered a matter of peace, except to put the enemy to rest and to bury thee in a grave (Berishit Rabbah)

Verse 16

And Abraham weighed to Ofren. He lacked and 16; according to what he said, "The great one, and not even a little one, did not do" (Baba Metzia 57), he took from him large shekels, which were equal to a canter, as it is said, "He went to the merchant, who accepted them for a shekel in every place" (ibid. and Korot 50), and there were six places whose shekels were large, which were equal to a canter, Rash: Belz

Verse 17

And the field of Ephron was established. It was established, that it went out of the hand of the common man into the hand of the king; and the field was made over to Sheol, saying: 'And the field and the cave that is in it, and all the wood thereof, were made over to Abraham for a possession, and

Verse 18

:In every city gate, near all, and at the entrance of all, he has bought it.

Chapter 24

Verse 1

Bless Abraham with everything. In everything, he went up in the gematria to have a son, and later, when he had a son, he was the one who had to bear him: a wife.

Verse 2

Machine Translated by Google

:The elder of his house. According to Shehu, a bearded man
is a man under his thighs. According to Shehu, a king is a man who takes in his hand a piece of a mitzvah, such as a Torah scroll or a scroll (Shevuot 38), and the mitzvah was the first mitzvah, and it came to him in the hands of a priest and was beloved by him and taken away.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

The Lord, the God of heaven, who took me from my father's house. And did he not say, "And the gods of the earth," and did he say, "And I will satisfy you," etc.? He said, "Now he is the God of heaven and the God of earth, whom I have slain with the mouth of the children of men. But when I was taken from my father's house, he was the God of heaven and not the God of earth, who was not in the islands of the world: he was known by his name, and his name was not in the earth."

From my father's house. From the grave

:And from the land of my birth. From the light of
the Chaldeans and who spoke to me. To my needs; As it is written about me (1 Kings 2), so all the signs are with me and with him and with them, with a word interpreted in their language, and their interpretation is with me, with my tongue, with their tongue, and their interpretation is with me, with my tongue, with their tongue, and their interpretation is with me, with my tongue, with their tongue, but with me, with him, with them, and their interpretation is with me, with my tongue To speak to me, to him, and to them

:And who swore to me. Between the legs

Verse 8

:I am clean from my oath, etc. And he took a wife from the daughters of Aner, Eshcol, and Mamre.
:Only my son, etc. He is but a little; my son shall not return, but Jacob, the son of my son, shall return at last.

Verse 9

Verse 10

From his master's camels. He was a stranger to the camels, who were brought forth from the fields, and did not graze in the fields of others (Genesis Rabbah)

And all the good of his master is in his hand. A policeman from Matna wrote to laugh at all his wealth, so that they would jump to send him: their daughter (in the beginning of Rabbah)

Aram: Rivers. Between two rivers it sits.

Verse 11

And he blessed the camels. He made them lie down.

Verse 12

Machine Translated by Google

Verse 13

Verse 14

You have killed. See, it is she who has done a great deal of kindness, and it is fitting for Abraham to gather in his house; and to the tongue: You have chosen, and I will know. To the
tongue, begging, let me know, my daughter: that you
have done kindness. If you have been kind to him and protected him, I will know that you have done kindness.

Verse 15

Verse 16

:Virgin. From the place of virgins (in Genesis Rabbah) and no one
knew. That it was not according to the custom, according to the Sabbaths of the nations, that they kept their virginity in one place and abandoned it: Atsman from another place, the witness to this is that she was pure from all

Verse 17

And the servant ran to meet her. According to her fear, the waters rose to call her (Genesis Rabbah)
:Please, please. To speak in a colloquial language, Mayor Balazs

Verse 18

And he descended from Shechem.

Verse 19

Until if it is finished. If it is used with a strong tongue, if it is finished with a spook, then this is the end of their drinking, :when you drink it, it is finished with a spook

Verse 20

And the tongue is broken, and the tongue is multiplied, the tongue is broken, the cave is from my mouth to my mouth, and the mouth of the Lord is called: "Do not let my soul be like the cave" (Psalm 11), as the cave is the death of his soul (Isaiah 53): "You have poured it out." A hollow stone, in which camels graze

Verse 21

:Surprised. For the tongue of the Shaytan, as the cities are, the wilderness shall be astonished (Isa. 6:1). They shall be astonished and shall be afraid at the sight of the word of the one who is near to deliver, but he shall not know whether he is of the seed of Abraham or not. And do not be astonished, O daughter of Shelah, at the sound of The Lord, who is not active, separates between the two branches of the tree of life, the essence of the secret, like a flower from a tree of desire, a tree of destruction from a tree of destruction, and a tree of desolation from a tree of destruction, and a tree of destruction that keeps the laws of Omri (Micah 6) where in a man is terrified by a tree of destruction and keeps it, even here the Lord drinks from a tree of destruction, and when they are destroyed A foreign language is spoken. And he who is silent and full of thoughts, as he who is in his day is breathed out (Job 18), who is called the heavens (Jeremiah 2), who is astonished at them for a moment (Daniel 4), so shall you interpret the tongue of a man in a hurry and the man who is in his thoughts (and Onkelos translate it into the tongue of a man who is in a hurry, and a man who is in a hurry, standing still and standing still in one place To see the Lord's victory: His way; and there is no one to translate, for my lord is not a drunkard, for there is no thousand who fall on the drunkard's tongue)
He is my brother (Genesis 20:13) and so he asked him, wondering about her. They were amazed at her, as he said: "The men of the place are his wife" (Ibid. 26)

Verse 22

Israel at Calvary : A crack. Symbol for
shekels : And two bracelets. Symbol for two plates joined together

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:Ten gold in weight. A reference to the Ten Commandments of Sheba.

Verse 23

And he said, "Whose daughter are you?" Then they asked her a question, according to which she remained confident in the merits of Abraham, who was successful: "The Kaaba is his path."
How many nights? : –Lin. Lina is one, Lin is a word; and she said to Lun

Verse 24

:The daughter of Bethuel. She sat him down on the first floor and on the last floor.

Verse 25

Fodder: All the food that camels eat is called fodder, such as barley and oats.

Verse 26

Verse 27

On the way. The way of the invited, the way of the direct, in the same way that I was your servant, and therefore all the houses and the houses and the houses that are used at the head of the box and are marked at the opening, speak in the matter of the judgment that was mentioned in detail elsewhere, which is clear and known in what it is speaking.

Verse 28

To her mother's house. The way of women was to have a house for themselves to live in and rule, and there was no daughter of Magdala except: to her mother

Verse 29

And he ran. Why did he run and what did he run on? And when he saw the necklace, he said, "This is rich," and he set his eyes on wealth.

Verse 30

:On the camels. To guard, as it is, and he stands over them (Genesis 18:8), to guard them

Verse 31

I turned the house away from idolatry (Genesis Rabbah)

Verse 32

:And he opened. He let their plans be fulfilled, that they might keep their mouths shut, that they might not be troubled on the way with other people's treasures.

Verse 33

Until I spoke. My people use tongues and tongues, as it is: until Shiloh comes (Genesis uses 4 for tongues, and the one is I, and he is them) (49) And this is what the Sages said: Because

Verse 34

Verse 35

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Verse 36

And he gave him all that he had. The sheriff of the foreskin showed them

Verse 37

You shall not take a wife for my son from the daughters of the Canaanites. If you will not go, you will be sick at my father's house, and you will not be willing to go: I will follow you.

Verse 38

Verse 39

The woman will not go to me. It is written to me, she was the daughter of Eliezer, and he was returning to the place of offering, when Abraham said to him, "Turn to him and marry him." Abraham said, "My son, you are blessed, and I am cursed, and there is no curse: I cling to your blessing."

Verse 40

Verse 41

Verse 42

And today, my father. Today I went out and today I came in, from where the earth sprang. Rabbi Acha of Jaffa said, "The sons of the servants of the fathers are given a share in the Torah, the sons of the sons of the sons of Eliezer Kupula: In the Torah and the many bodies of the Torah, we did not give it except by implication (Bereishit Rabbah)

Verse 43

Verse 44

:You too. Also to many people who are angry with him
:Prove. Examine and declare, and so all that is called a matter is clearly established.

Verse 45

She hasn't eaten yet. Before I am finished, and then everything is in the tongue of God, sometimes he speaks in a past tongue and is able to write before I am finished, and sometimes he speaks in a future tongue, as Job said, "Woe to the past tongue," as Job did (Job 1), "Woe to the future tongue," and he explained their two words in the tongue of God, for he says: Job was like, "My children have sinned against me," etc., and he was like that.

Verse 46

Verse 47

And I asked. And he was guilty. The order was changed, so that he would first give and then ask, but he would not answer: in his words and say, "You gave her to me, and you still don't know who she is."

Verse 48

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Verse 49

On the right: Ishmael's structures
On the left: Lot's buildings, where Yosef sits to the left of Abraham's house.

Verse 50

And Laban and Bethuel answered, "She was wicked, and she ran to sit before her father."
We cannot speak to you. Wherefore in this matter is it not in the hands of the assembly of evil, nor in the hands of the assembly of righteousness, and a stranger, whose name is Shem', the matter came forth, according to your words, which were sent to you (Bereishit Rabbah)

Verse 51

Verse 52

And they bowed down to the ground. From a place of mourning over good news.

Verse 53

:And Magdanoth. To the tongue of Magddim, which he brought with him from the fruits of the land of Israel

Verse 54

:Vilino. Every night that passes is called a single night.

Verse 55

And he said, Ahiah and his mother. And Bethuel was there? She wanted to follow Ahab, and an angel came and killed him.
Days. A year, as many days as his redemption shall be (Leviticus 25), your peace is given to a virgin for a period of twelve months: to the furnace of her own in Tahchit (Ketubot 57) ten
months; and if it is said days from a month, there is no way for those who ask to ask for a small thing, and if: You Or a decade.
will not grant us more than this

Verse 56

Verse 57

And her mouth was asked. From where no one disgraces a woman except with her knowledge (Bereishit Rabbah)

Verse 58

And she said, "I will go of my own accord, even if you do not wish to."

Verse 59

Verse 60

You shall be the father of thousands of thousands. You and your seed shall receive the same blessing that was spoken to Abraham on Mount Moriah and multiplied: I will multiply your seed, etc. It shall be that the seed shall be of your own flesh and not of another woman.

Verse 61

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Verse 62

Introduction: The well of the living God. He went to bring Hagar, the foreigner, to Abraham his father, and she was with him (Genesis Rabbah)
He lives in the land of the Negev. Near that well, as we are told, "And Abraham journeyed from there to the land of the Negev and dwelt between Kadesh and Shur" (Genesis 20). And there was the well, as we are told, "Behold, it is between Kadesh and Bared" (Genesis 16).

Verse 63

: To the tongue of prayer (Bereishit Rabbah), as it is poured out by the Lord (Psalms 122)

Verse 64

And he saw Isaac. He saw the sign of the Lord and it was before him (Bereishit Rabbah) and he bowed down. He cast his strength to the ground, as he translated it and bowed down, he bowed down his strength to the ground and it did not reach the sky, as the bow is like this, O Lord, and he bowed down the heavens (Psalms 18), and the Lord, for the tongue of a bow shall fall, it shall not be cast down (Psalms 37), as it says if he bows down to the ground it will not reach the To the earth, and it is like that because sky. :The skull

Verse 65

:And you will be covered. To the tongue and it will be activated, as it is and it will be buried and it will be broken

Verse 66

And the servant told. He revealed the miracles that he had performed, that the earth had trembled and that it had been shaken by his prayer (in the beginning of Rabbah)

Verse 67

The tabernacle was made by his mother Sarah. And the tabernacle was made according to the pattern of Sarah's mother, as it is said, "And the mountains were made by her mother," that all the time Sarah was standing, there was a light burning from evening to evening, and a blessing commanded by the commandment of the Lord and a cloud: a veil over the tabernacle, and its veil was removed, and when Rebecca returned, it returned (Genesis Rabbah)
After his mother. The path of the earth, as long as a man's life lasts, is like a shadow; and from his sorrow, he is comforted by his wife.

Chapter 25

Verse 1

Keturah. This is Hagar, and Keturah is called because of her hatred for the works of incense (Genesis Rabbah), and she is called: an opening, which has not been paired with a man from the day she was interpreted from Abraham

Verse 2

Verse 3

Assyrians and plasterers. The name of the heads of nations (Bereishit Rabbah), and the translation of the word "Enkelos" is not for me to sit on the tongue of the one who is called the interpreter of the poet, the tongue of the camp, and if you say that it is not so, then from the face of the thousand, which is not fundamental, then it is better for us to have boxes that do not have the thousand at the beginning and the thousand is added at the beginning, as is the case with the brown one. And you washed and covered (Amos 7:11) He who is like one who has cut off his feet, and like one who has anointed himself with oil (2 Kings 2:4), He who is like one who has cut off his feet, and like one who has anointed himself with oil (2 Kings 2:11)

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And they are like tent dwellers who are scattered here and there, and they drive each one in his own tent, and so He says, "And they are scattered over the face of all the land" (1 Samuel 30). The word "dweller" and "noon" are interchangeable: "in this"

Verse 4

Verse 5

And Abraham gave, etc. Rabbi Nehemiah said, "Blessings, my friend," which is what the Lord said to Abraham, "And it was a blessing. The blessings are delivered into your hand, that you may bless whomever you please." And Abraham delivered it to laugh (Genesis: Rava)

Verse 6

The concubines. There is no writing, that there was only one concubine, she was Hagar, she was Keturah (in Genesis 2). Women in writing, concubines in unwriting, as they ruled in the Sanhedrin, among men and concubines: David

Abraham gave gifts. His elders interpreted that he had given them a name that was unclean (Sanhedrin 31). What did they give? He gave them everything on the basis of Sarah's confession and the rest of the gifts that she gave him. He gave them everything, and Hana did not want to take anything from them.

Verse 7

:One hundred and seventy years and five years. Ben K., son of A., son of A., son of A., son of A., without sin.

Verse 8

Verse 9

Isaac and Ishmael. From the place where Ishmael played, he turned and led Isaac to laugh before him, and it was a good turn: as it is said in Abraham (Genesis Rabbah)

Verse 10

Verse 11

And it came to pass after the death of Abraham, that he blessed, etc., and comforted the mourners. But after the Lord had given the blessings to Abraham, he feared to bless Isaac, lest he should laugh at the sight of Esau, who would come out of his sight, and said, "The husband will come and bless him, for he will be well pleased in his eyes." And the Lord came and blessed him (Sotah 14).

Verse 12

Verse 13

:In their names to their history. The order of their birth is one after another.

Verse 14

Verse 15

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Verse 16

In their courtyards. Like a wallless city, and they have opened their doors, to open their tongues: "As they opened and sang" (Psalm 78:1)

Verse 17

And these are the two lives of Ishmael and others. Rabbi Chaya bar Abba said, "Why were the years of Ishmael counted, in order to count the years of Jacob's life from the years of Ishmael's life, for he counted that Jacob lived in the house of Eber for fourteen years when he separated from his father before he returned to Laban, and that he lived for fourteen years when Jacob separated from his father after the death of Ishmael." As it is said, "And Esau went to Ishmael, etc." (Genesis 25), as it is explained at the end of the revelation:
"And he was smitten." It is not said, "a gathering" except among the righteous.

Verse 18

He fell. He dwelled, as Midian and Amalek and the sons of Kedem fell in the deep (Judges 7). So here he says to the tongue of Nephila, and to Halan he says in the presence of all his brothers he will dwell (Genesis 16:12)? Until Abraham died: he will dwell, since Abraham's name fell

Verse 19

:And these are the generations of Isaac. Jacob and Esau did as is written in the
parsha: Abraham begat Isaac. By the hand of Shechsher the inscription Isaac the son of Abraham was written, saying, Abraham begat Isaac; according to the scribes of the generation, saying, From Abimelech a woman went forth, and she remained with Abraham for so many years, and she did not go forth from his right hand; What did the Kaaba do? The king of the cluster of people made his face look like Abraham, and the whole world witnessed that Abraham begot Isaac, and this is what is written here: Abraham, the son of Abraham, is the witness of the testimony of Yeshua that Abraham begot Isaac.

Verse 20

Forty years old. When Abraham was thirty-seven years old when he came from Mount Moriah, he was told that Rebekah was born, and he was thirty-seven years old when he died. When he was thirty-seven years old when he died, he was thirty-seven years old when he died. For she was the daughter of Zechariah when she was born, and she was thirty-seven years old when she died. Sarah and Jacob lived for thirty-seven years, and in the wilderness of the wilderness Rebekah was born; they waited for her until she was thirty-seven years old: and when she was thirty-seven years old,
she married the daughter of Bethuel of Paddan-aram, the sister of Laban. And why is it not yet written that she was the daughter of Bethuel and the sister of Laban and Paddan-aram? But to say, "She is a daughter of a wicked man, a sister of a wicked man, and a place of wicked men, and not according to their deeds."
Paddan Aram. The name of the six Arams was Aram Naharaim and Aram Zobah, which is called Paddan, in the language of the calf, the translation of Paddan is Torah; and the six Putrans of Paddan Aram, as is Shedda Aram, in the language of Ishmael: they call it Shedda Paddan.

Verse 21

:And he pleaded. He multiplied and interceded in
prayer and he pleaded with him. He was reconciled and reconciled and he was reconciled. And I say, every tongue is a rebuke to the tongue of intercession, and the increase of the smoke of the altar is great, –And behold, the cloud of incense ascended (Ezekiel 8)
and so you have pleaded with me with your words (Ibid. 37), and so you have pleaded with me with your hateful kisses (Proverbs 27) – similar to many and here they are: To Masha; Ankri "Sra" Elaz
:In the presence of his wife. This one stands in a corner, this one prays, and this one stands in a corner, this one prays.
And he answered him. Yes, and no, for there is no comparison between the prayer of a righteous man, the son of a righteous man, and the prayer of a righteous man, the son of a wicked man, according to you: Yes, and no (Yevamot 34)

Verse 22

And they ran. Then this call came to me, saying, "My disciples, why did you say this and write, 'If so, why am I?'" Many of his disciples asked him to run; when he was passing over the doors of the Torah, he was passing over the name and the past.

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Jacob ran and made a slurp, passing over the door of idolatry, they made a slurp. Another thing. They run with each other and quarrel over the possession of two worlds.
And she said, "If so, the great sorrow of the past."
Why is it me? You are yearning and praying about the pregnancy.
And she went to inquire. To the house of the midrash, whose
name is Shel, to inquire of the Lord. Let him tell her what will happen in the storm.

Verse 23

And the Lord said unto her: By the hands of a messenger; and his name was called Bruh Roh HaKhodash, and he said unto her (Genesis Rabbah)
Two nations are in your belly. It is written: These are Antoninus and Rabi, who did not cease from their duty, neither in the cold: and you did not return, neither in the days of heat nor in the days of the plagues (Avoda Zara 11): and two
nations. There is no nation but kings.
:From your bowels they will be separated. From their bowels they will be separated, this one for his wickedness and
this one for his wickedness, until he adopts him. They will not be satisfied with greatness, when this one rises, this one falls, and therefore he says, "The desolation will be filled" (Ezekiel 26), "The desolation of Jerusalem will not be filled except by the desolation of Jerusalem."

Verse 24

And her days were fulfilled. But of Tamar it is written, And it came to pass, when the time came for her to give birth (Genesis 38:27), that her days were not fulfilled, for she bore them seven months later.
And behold, there is a man, and a woman, and

Verse 25

Red: Simeon is the one who sheds blood (Genesis Rabbah)
:All are like a robe of hair. A full hair is like a tallit of wool, full hair, a plectrum of hair.
And they called his name Esau. All called him Esau, because he was a child of many years old.

Verse 26

And after that his brother came out, etc. When I heard that he had asked me to speak to him, in the law he was holding him to follow him, Jacob was created from a drop of water and made from the second; he went out and measured the length of its lips, so that the first came out last and the last came out last. Here are two stones, one behind the other – Firstborn; Esau, who was born last, came out first, and Jacob, who was born first, came out last, took and Jacob came after him, who was born first as the first to conceive, and he let go of the womb and
:The firstborn from the law
:And they did so. Simon, who is not yet finished with his kingdom, until he stands up and his right hand is taken away.
And his name was called Jacob. The Kaaba; his father called him Jacob after the name of the one who held the throne for ten
years from the time he conceived until the time he was sixteen, and the thirteenth year of his wife conceived, and the other Sixty years old.
twelve years he waited and nursed her, just as his father had done for Sarah; because she did not conceive, he knew that she was barren, and he was angry with her (Yevamot 34), and she did not give birth. She wanted to be holy, according to the commandment of the Holy One on Mount Moriah: Olah Tamimah.

Verse 27

And it came to pass, that Esau. All the time that they were little, they were not strangers in their doings, and no one observed ... And they will grow
them carefully what was good about them; The way the sons of the thirteenth year were raised, this is a parable for the daughters of the midrash, and this is a
parable for the son of the rabbi, who knew how to hunt. To hunt and to deceive his father with his mouth, and to say to him, "Father, do you tithe the salt and the wheat?" According to his father, he is meticulous in the commandments (Tanhuma)
:A field man. As he hears it, a man is idle and hunts animals and birds with his bow.
:Tam. He is not knowledgeable in all these, his heart is as his mouth, because he is not keen on the heights called: He dwells
in tents. His tent is a place of refuge and his tent is a place of refuge.

Verse 28

And his teaching was in his mouth, and his work was in his hands, and his words In his mouth. When you translate it in his mouth, the fox will laugh.
were in his mouth.

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Verse 29

:And he was weary. In slaughter, how much
is he weary? For my soul is weary of slaughter (Jeremiah 4:11) (Genesis 1:11)

Verse 30

And the abundance of water poured into it, as it is in its sixties, does not overwhelm the camel, Feed me. I will open my mouth.
but rather: it is suffocated.
From man to man. Red lentils, and that day Abraham died, that he would not see his son Esau go forth to do evil, and there is no good return that the Lord will assure him; according to you, the Lord will shorten the harvest of the Lord two years from his years, that he may laugh for a year and this is the Lord, and Jacob will cook lentils to comfort the mourner. And why are they new? They are like a scroll, the mourning of a scroll that returns to the world (and what are new? They have no mouth, so that they may eat it. Thus the mourner has no mouth, so that he is forbidden to speak, and you are the way to the cattle of the mourner at the beginning. In the eggs, which are calves and have no mouth, so is mourning without a mouth, as they do in the time of a little one (a time that is not "little" 21:) mourning for all three days, the first three days, there is no return of peace to every person and so on :(Shu'el at the beginning, from the 3rd to the 7th, there is no return and there is no return and so on; on the first day of Yashan

Verse 31

: Today is a day of celebration. As the translation says, "As the day of celebration is clear, as the day is clear, so is it known to me, a clear day."
: Your circumcision. According to the law of the firstborn, Jacob said, "There is no evil in this, it is better to offer it to the Kaaba."

Verse 32

Here I am going to die. (The firstborn wanders and wanders, and does not spend all the time of the work in the firstborn, because the tribe of Levi will take a sign, and yet) Esau said: What is the good of this work? He said: How many warnings and punishments and deaths will accompany it, as the signs of its six years, these are its sabbaths: drinking wine? and breaking the head; He said: I am going to die by her hand, so what do you want from me?

Verse 33

Verse 34

And Esau plundered. The written testimony is on his wickedness that his labor plundered the spoil of a place.

Chapter 26

Verse 1

Verse 2

Do not go down from Egypt. He was determined to go down from Egypt, as his father had gone down in the days of famine; he said to him: Do not go down from Egypt, for it is a desert land, and there is no way out of the land. It is better for you to go.

Verse 3

:God. As is the goddess

Verse 4

And they shall be blessed in thy seed. When a man sayeth unto his son, Thy seed shall be as his seed, then shall he laugh, and so shall all the people be called, and this is the father of all Israel: in thee shall Israel bless thee, saying, Thy name shall be called, and thy name shall be called (Genesis 48:20); and even concerning the curse

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They said, "So and so was the woman to Ella (in the wilderness of the Lord), that the curser of the one who hated him said, "She is a double-edged sword," and "So and so did you swear that you were my chosen ones" (Isaiah 65), that the one who swore said, "She is my double-edged sword if I did so and so."

Verse 5

Abraham heard my voice. When I tested him,
And keep my watch. Cuts for distance on the warnings of the Sabbath, like two kinds of days for the Sabbath (Yevamot 21)

My commandments. Things that are not written are seen to be spoken, like robbery and shedding blood, my laws.
Things that the wicked do and the nations of the world sit upon, like eating swine's flesh and wearing sackcloth, that there is no taste in a matter, except the king's decree and his laws upon his servants.
Torah: To bring the Torah, which was given by the mouth of the Lord, to Moses from Sinai (Genesis Rabbah)

Verse 6

Verse 7

:To his wife. On his wife, as you said to me, "He is my brother" (Genesis 20:13)

Verse 8

Because it is long. He said, "Now I have nothing to worry about, since we have not tried it until now, and we have not been careful to be careful."
And Abimelech looked and saw Gomer, and saw him lying on his bed.

Verse 9

Verse 10

:One of the people. The unique one in the people is the king.
:And you brought guilt upon us. If he lay in a grave, you brought guilt upon him.

Verse 11

Verse 12

:In that land. Although it was not counted as the land of Israel, as the land of seven nations (Bereishit Rabbah): In that year.
Although it was not as it was, there was a year of famine (Bereishit Rabbah): In that land in that year.
How many years? He said, that the land was hard and the hard year was a hundred shearim. That they valued it as much as they saw it for a year, and it was worth a hundred shearim. And his disciples said, "This is for tithes."

Verse 13

For he has grown very much. They say, "The dung of his mules is a thing of the past, and he will laugh, and not his silver and gold is a thing of the past." (Genesis Rabbah)

Verse 14

And she did much work. She did much work in the language of the Lord, she did much work, she did much work; she did much work: she did much work

Verse 15

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The Philistines are silent. Because of those who say, "They are a curse to us," because of the troops that come against us, they are silent: the Philistines are silent with their tongues, and the tongue of learning makes the heart dull.

Verse 16

Verse 17

:In the Gerar stream. Far from the city

Verse 18

And he sat down and dug. The wells that were dug in the days of Abraham his father and the Philistines were filled up, before whom he went he laughed: a plowman, a plowman, and a digger.

Verse 19

Verse 20

:Osak. Appeal
:For they were busy with him. They were busy with him over her in strife and contention.

Verse 21

:Shatna. Noshimnat

Verse 22

:And we shall be fruitful in the land. As it is translated and interpreted in the Aramaic

Verse 23

Verse 24

Verse 25

Verse 26

And he shall be held by his friend. As he translated him and helped by his beloved, he helped by his lovers. And six of his friends shall be loosed from the foundation of the ark, as there are thirty of the thirty-six evildoers, as there are six of the ark and a strong hold; But there is no way in the land to speak of the kings, except with the help of his lovers, for if so, all the help of his lovers is with him, so that he may be able to solve it in the first language; And do not be afraid – and it was not but a flock of lovers (Psalms on the Lord, a flock of lovers, and though there is no strong hold, Yeshua is likened to the one called the help of Egypt: 6), and it is drunk and not drunken (Isaiah 51): it is held. To the tongue of a group and an assembly that we hold together

Verse 27

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Verse 28

:See, we have seen. We have seen it in your father, we have
seen it in you, please be between us, etc. May this be between us since the days of your father, may it also be between us for a time.
: And between you

Verse 29

We did not touch you. When we said to him, "Go away from us,"
he said to him, "You. You also did to us the same thing."

Verse 30

Verse 31

Verse 32

Verse 33

Seven: In the name of the covenant

Verse 34

Forty years old. Esau was like a wild boar, as it is said, "A wild boar from the forest" (Psalm 50). This wild boar, when it is happy, spreads its paws, saying, "See, I am pure." So are the young ones and the young ones, and their appearance is like that of a lion. Every year Esau hunted women under their ephods and for their sake: they, when they were Ben M. said, "Aba Ben M. has married a woman for a year, and I am the same."

Verse 35

:A rebellious spirit. The tongue of the wicked is a rebellious spirit, as rebellious as you were, all their works were to anger and to annoyance.
To Isaac and Rebekah. They were servants of Ezra (Genesis Rabbah)

Chapter 27

Verse 1

And you shall be a priest. In the burning of the fire unto him. And it came to pass, when Agag was offered upon the altar, and his father was about to slay him, at that hour the heavens were opened, and the angels of the Lord saw him, and were wroth, and their tears ran down, and fell upon his eyes: for his eyes were as thine. And it was so, that Jacob should take away the blessings.

Verse 2

I did not know the day of my death. Rabbi Yehoshua ben Karcha said, "If a man comes to the place of his ancestors, he should fish five years before and five years after." And he laughed, and she was the son of K23, saying, "It is a shame for me to come to the place of my birth, and she died, the daughter of K27, and she conceived me the son of God, two years before the place of my birth." Because of you, I did not know the day of my death: what is the difference between my mother and my father?

Verse 3

Please. The tongue of the sharper, like the six-year-old, has no one to sharpen the knife, but she is ashamed of her companion (Bitza 28), sharpen your knife and slaughter a beautiful one, that no carrion may eat me (Bereishit Rabbah)

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:Tali. Your sword that will lead you to the
slaughter :And a prey for me. From the deserter and not from the robber

Verse 4

Verse 5

To hunt: To bring game. What is to bring? If he cannot find game, he will bring from the spoils.

Verse 6

Verse 7

:Before the Lord. By his anointing, let them pour out their hands upon me.

Verse 8

Verse 9

And take it for me. They are mine, and they are not plunder. Your house is written, and it will laugh at its writing, like the teeth of young goats in every day (Genesis Rabbah)
Two kids of the goats. And why were two kids of the goats a meal that would make one laugh? Did he not offer one for Passover: and the other made savory food; in the passages of Rabbi Eliezer: as
he liked. For the taste of the goat is like the taste of the tortoise

Verse 10

Verse 11

: A hairy man. Baal Shear

Verse 12

:Secondary. As if touching the eyes

Verse 13

Verse 14

Verse 15

:Hamdah. The cleanness, translated by Dakhita, D. A. Shammad and those of Nimrod
Who are you at home? And how many wives did he have, and he was a watchman in his mother's shadow? But she was aware of their deeds and was jealous of them.

Verse 16

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Verse 17

Verse 18

Verse 19

I am your firstborn. I am the one who brought you and made you your firstborn.
:I have done. How many things have you spoken to me as a
servant? :Return. For the tongue turns upon the Shulchan, thus is it translated Isthar.

Verse 20

Verse 21

Come near, I will continue. He said, "He will laugh in his heart. There is no way for him to have a name in heaven that is open in his mouth. And this is what he said:
'Because the Lord your God has called you.'"

Verse 22

:The voice of Jacob. He who speaks in the tongue of supplications, arise now, but Esau made a canturia, saying, "My father, arise."

Verse 23

Verse 24

And he said, "I did not say, 'I did it,' but, 'I did it.'"

Verse 25

Verse 26

Verse 27

And the moon, etc. And is there no bad smell left from the flock of goats? Is it not a teaching that the smell of a garden was gathered with
them;
Eden: like the smell of a field that the Lord has blessed. They smelled a good smell and recognized it as a fragrant field, thus taught the sages.

Verse 28

And He will give you. He will give and return and give (Bereishit Rabbah). But according to me, its simplicity is related to the first matter: See: 'The wind of
the sons of Shenatan is the wind of the Kaaba, like the wind of the field and the body' and He will give you the dew of heaven and the body
:The dew of heaven. As he hears it; and the teachings of the legend are to be multiplied to many faces.
It may be given to you, and if not, it may not be given to you, but God has done it. Who is God? In judgment; if I have seen you
[the] He said, "Your dwelling will be among the fattest of the earth; among the righteous and among the wicked, you will be given; and from it, according to the measure of Solomon, when he played."
The house of the Lord is the place of his prayer. Israel, who is a man of faith and justifies the law, will not call upon you a
curse, because you give a man all his ways, since you know his heart (1 Kings 8), but a stranger

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(Name), you will be called a tyrant. You who lack faith, I said to you, "You shall hear the voice of the waters, and you shall do according to all that the stranger calls to you." Between the seen and the unseen: Seen, given, as if it were not

Verse 29

Your mother's sons. And Jacob said to Judah, "The sons of your father," according to which they were sons of many mothers, and here, "He who has married only one wife," says, "The sons of your mother" (Genesis Rabbah)
Cursed is your curse, and blessed is your blessing. And Balaam said, "Your blessing is blessed, and your curse is cursed." The righteous begin with suffering, but their end is peace. Their afflictions and their sorrows precede their blessings. At your mouth the elders will laugh, cursing the afflicted and blessing the blessed. The wicked have a beginning of peace, but their end will be torment, according to you: Balaam turned a blessing into a curse (Genesis Rabbah)

Verse 30

:It came out. This one comes out and this one comes in.

Verse 31

Verse 32

Verse 33

And from his sermon he saw hell open beneath him. :And he was afraid. As they translated it, it is a curse.
Who then? The tongue itself uses so many things; Where – where is the mouth, who is it and where is it? Hunted hunted: and ate of all. Of all the delicacies
that I sought to taste, I tasted of it (Bereshit Rabbah)
May he also be blessed. If you do not say, "O God, the Lord has blessed you," Jacob did not take away the blessings from his father, thus the covenant was made: "And he blessed him with his knowledge" (Genesis Rabbah).

Verse 34

Verse 35

:With deceit. With wisdom

Verse 36

He called his name. He is a fool, as he is my brother, who is called like that? His name is Jacob, after the name of his end, who will come to follow me? He is comforted. Why should a coward laugh? He said, "What sin is there in me, that I have broken the small one before the great and have changed the order of treatment?" Esau began to cry out and follow me for a while. He said, "Isn't this my father? What did he do to you?" He said, "Take my firstborn," and said, "I was in anguish and fear, because I had transgressed the law. Now I will bless my firstborn, and interpreted it, he will be blessed, and he will follow me." When they
"And I am an apple" means "Arban"; and "Arban" means "And I am an apple." And there are six interpreters and wise men, and they will be wise: "To me"
: By delegation. To the tongue of the parable, as it is, and he delegated.

Verse 37

Yes, sir. This is a blessing, and he is the first to do it. Didn't he say, "What good is a blessing to you?" If you buy wealth, they are yours, the wealth of a man whom you have given to you, and what is the wealth of a slave who has bought a house? "Go, my lord, what shall I do?"

"Where, where, shall I ask, what shall I do for you?"

Verse 38

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?One blessing. Is this a use for a pure tongue, how many are the camps? Is it fat? How many are the corpses?

Verse 39

: Oils of the land, etc. This is Italy, Greece.

Verse 40

And on your sword. As with your sword, Yeshua will sit on the place of the sword, as you stood on your sword - on your sword; on their armies - on their
armies you will be afraid. For the tongue of the scepter, as it is said, when Israel passes over the Torah and it will be to you: an open mouth to cry over the blessings of the scepter, and a piece of the scepter and a gomer

Verse 41

:The days of mourning for my father are approaching. As he heard, I will not grieve for my father, and the teachers of the legend say how many faces are there.

Verse 42

:And he told Rebekah. By the Holy Spirit he told her what he was doing, pondering in his heart,
comforting you. He was comforted over his brother, thinking of another plan to betray you and kill you. And the Midrash of the Agada teaches that you are a grave, you are dead in his eyes, and he has given you a cup of sheol of consolations. And to me, the tongue of consolation, comforting: He is on the blessings in your killing.

Verse 43

Verse 44

:Some. Few

Verse 45

Why should I be wise? I will be wiser than both of you. The one who buries his sons is called wiser, and so Jacob said to Asher: If I have become wise, I will
become wiser also for you both. If he rises up against you and you kill him, his sons will rise up and kill you; And the Holy Spirit poured out on her: and it was prophesied that on the first day of his death, as it is explained in the chapter of the jealous wife.

Verse 46

:A little in my life. I've had enough in my life

Chapter 28

Verse 1

Verse 2

:Padana. How much is a padan?
Bethuel's house. To Bethuel's house, all the furniture that the Lord had needed for the fourth day at its beginning, He threw to her in a storm (Yevamot 13)

Verse 3

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: And to the Lord. For I am the Lord with his blessings, to those who are blessed by his mouth, he will bless you.

Verse 4

The blessing of Abraham. Who said, "And I will make of thee a great nation, and in thy seed shall ye be blessed: and the same shall be the blessing of thy way: "Of thy seed shall come forth a nation, and a blessed seed shall be your seed."

Verse 5

If Jacob and Esau. I don't know what they taught him.

Verse 6

Verse 7

And Jacob heard. He was concerned about the matter of Sheol, and Esau saw that Barak was laughing and laughing, and that he had sent him away to Paddan Aram, and that Jacob had listened to his father and gone to Paddan Aram, and that the daughters of Canaan were wicked, and he also went to Ishmael.

Verse 8

Verse 9

Sister of the prophets. Who hears that we say, "The daughter of Ishmael," do I not know that she is a sister of the prophets? But the name of Ishmael was given to Esau before his marriage, and the prophets of his brothers were heard, and the name of Jacob was given to him in the same year, the son of Ishmael, the son of Ad, was fourteen years old when Jacob was born. Ishmael was fourteen years old when he was born, and Ishmael was fourteen years old when he was born, and Ishmael was twenty years old when he was born. They were thirty-three years old, and from that time he was 117, when we say, "And these are the days of the life of Ishmael and Goshen," Jacob was found to be called Ishmael's son. buried in the house of Eber for fourteen years, and then he went to Haran. He did not remain in Laban's house until he gave birth to Joseph, but fourteen years, for he said, "I have served you fourteen years for your three daughters and six years for you." In the flock, and the wages of the flock were from the time Joseph was born, as we have said, and it was as the tenth of a year that a woman gave birth to Joseph and Gow; and Joseph was thirty years old when he was king, and from that day until Jacob went down to Egypt nine years, seven years of plenty and two years of famine, and Jacob said to Pharaoh, The days of the two years of Magorei are three hundred and thirty years. The year of Joseph's birth and the year of his death, from the time of his death to the time of his death, Jacob, the son of Sheba, went out and counted the fourteen months before the birth of Joseph and the third month. 53, and when he separated from his father, he was a son of 33, the son of 16, and he says that he was one hundred and thirty years old, the son of 14 years, is it because after receiving the blessings he was buried in the house of Eber for fourteen years, but he was not punished by the merits of the Torah; the son of 17, Joseph did not separate from his father for more than twenty-two years, we have from 17 to 39, according to the interpretation of 22, Jacob left his father and did not honor him, and they were twenty years in Laban's house and twenty years she stayed on the road, as it is written, and he built his house and made booths for it, and the Rizal interpreted this verse as 18, and according to the calculation of the verses - new months on the road - the birth of Eve was in the days of the Geshemites. And the tabernacles were in the days of the heat that he had made for Eliel from his father until he went down to Egypt, when he was twenty-two years old. We are not to be left out, except that he should have hidden himself in the house of Eber on his way to Laban's house to learn –Od, fourteen years old Torah from him, from one side to the other - and on the path of the purity of the Torah, he was not punished, and Joseph did not leave. From him only twenty years :Measure – Thus did Yashan
sleep with his wives. He added sin to his sin, for he did not cast out the first ones.

Verse 10

And Jacob went out. Because of the wickedness of the daughters of Canaan in the sight of his father Isaac, Esau went to Ishmael, and he explained the matter in his interpretation of Jacob's story, and he wrote, "And Esau saw that he was blessed and strong, and when he had finished, he returned to the first matter."
And he went out. There was no need to write, "And Jacob went to Haran," and why did he remember his departure? Does not the Maggid say that the departure of a righteous man from the place is a sign, that at the time that he went out to the city, he was praised, he was praised, he was praised; he went out from there, one side was praised, the other side was praised, the other side was praised. And so she departed from the place which Naomi had said: And Ruth (Ruth
1): And went to Haran. He went out to go to Haran

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Verse 11

The one who mentioned another place, he went – and was struck there. The inscription did not mention any place except the place: Mount Moriah, which we are told about, and he saw the place from afar and was struck. As he struck Jericho and struck the city (Joshua 16:19) and his multitudes interpreted the language of prayer (Berachot 26), as he did not strike me (Jeremiah 7), and as he established the Arabic prayer. Six years and a year the writing was written and it was not written and it was broken, to teach the land that it was a spring, as he interpreted in the chapter on the sinew of the sick:) (For the sun came. It was written, And the sun came and set there, For the sun came, and heard that it was hot: for it was not by its own fault, as if it were set there.)

And he put it on his head. He put it like a round gutter around his head, to keep him from evil animals; they began to quarrel, one with another, this one saying, "A righteous man has put his head on me," and this one saying, "A righteous man has put his head on me." From the hand of Esau, the Kaaba was a stone, and this is what was said. And he took the stone that was on his head.

And he lay down in that place. The tongue is a little; in his sign he lay down for fourteen years, sixty-six years in the house of Eber, not: he lay down at night, he spent his time engaged in the Torah.

Verse 12

Ascending and descending. Ascending at first and then descending like that? Angels who accompanied him on earth, none of them going out: beyond the earth, and he ascended to heaven, and angels descended beyond the earth to accompany him.

Verse 13

:We stand upon him. To his protection and the God of Isaac. Although it is not mentioned in the text that the Kaaba is called upon the righteous in their lives by the writing of the God of this or that, since it is said, "They will not believe in His Holy One" (Job 15), here His name is called upon the one who laughs, "By His word his eyes are shut, and he is shut up in a house, and by My name he is counted, and the work of evil is cut off from him, be comforted."

He lay on it. The fold of the Kaaba, the whole land of Israel under it, is a sign that Noah rested for his sons, as in the fourth verse: "Death is the death of man from his place" (Holy Name).

Verse 14

:And you broke through. And you strengthened, as it is, so it will break through.

Verse 15

:I am with you. By my presence, he will fear his work and his glory.

:Until if I did. If I use the tongue because (Gittin Ch)

I have spoken to you. For your sake and for your sake; what I assured Abraham about his seed, I assured him and not about his work, and I did not say that he would laugh and call you a seed, but that he would laugh, and not all would laugh, and so all would be mine. you and him and them who are in the shadow of a word that they use to speak, and this is Yochih, who did not speak to Jacob before:

Verse 16

:And I did not know. If I had known, I would not have slept in such a holy place.

Verse 17

But the house of God. Rabbi Eleazar in the name of Rabbi Yose ben Zimra said, This ladder stands at the seventh well, and its base reaches as far as the entrance to the Temple. The seventh well stands south of the border of Judah, and Jerusalem is on the north, on the border between Judah and Benjamin, and the house of God is on the north of the border of Nahalat Benjamin. On the border between Benjamin and the children of Joseph; a ladder was found with its feet at the well of Sheba and its head at the house of God, reaching a place that was opposite Jerusalem; and according to what the elders said, as the Lord said, this righteous one came to the house of my lodging and will be dismissed without a bed, and he said, Jacob called Jerusalem the house of God. And this is Luz and not Jerusalem, and what is the reason for Lamdo to say so? I say that the root of Mount Moriah came here, and this is the spring of the land spoken of in the slaughter of the sick, which returned from the house of the sanctuary to its calling even to the house of God, and this is what he identified and struck the place. And if it is said that when Jacob passed by the holy house, why did he not stay there? Will he not love his home to worship in the place where his fathers worshiped, and from heaven will he stay? Will he be even to Haran from of old,

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As they were doing in the woman's womb; and Mochicha called and went to Haran; for he said to Haran, "Shall I pass over the place where my fathers sinned, and have I not sinned therein?" Yahav brought her to Mehadar and returned to the house of God, and the earth trembled. The island of Bethel did not refer to me but to Jerusalem, and there the house of God will be called The house of God, and it is Mount Moriah, where Abraham prayed, and it is the field where he prayed – he will laugh, as it is written to the bush in the field; therefore they say at Passover, “To the mountain of the Lord, and to the house of the God of Jacob.” Who will Jacob hate? But not like Abraham, who called it a mountain, it is written in the mountain of the Lord, and not like Isaac, who called it a field, it is written in the field, but like Jacob, who called it a house (so the Pharisees are accurate) How terrible. Translation: Why did they reject the place of judgment, reject the name of the word, as it is, as it is clothed and clothed: for clothing
and this is the gate of heaven. A place of prayer for the ascension of their heavenly prayer. And his sermon, the sanctuary is like an ascension: directed as against the sanctuary of the ascension of the

Verse 18

Verse 19

Verse 20

If God will be with me. If he will keep for me this assurance that he has assured me that he will be with me, as he said: "I am with you, and behold, I am with you."
And I will protect you wherever you go. :And preserve me. As He said to me
and gave me bread to eat. As He said, I will not leave you, and he who asks for bread is called forsaken, as He said: And I have not seen a righteous man forsaken, nor his seed asking for bread (Psalm 37)

Verse 21

:And I returned. As he said unto me, And I will return thee to the earth.
: In peace. Deliver me from sin, that I may not learn the ways of Laban,
and the Lord be my God. That his name may be upon me from the beginning and even unto the end, that there shall not be found a blemish in my seed, as I said unto thee, I will speak unto thee; and this is the assurance which I made unto Abraham, saying, I will be thy God, and to thy seed after thee (Genesis 17:7)

Verse 22

And this stone. Thus shall it be interpreted, and this is the stone: If thou wilt do this to me, I will do this.
And this stone which I have set up for a pillar, etc. As it is interpreted, "I am the one who went up before the Lord," and so it was done on his return from Paddan-aram; when it was said, "Let him go up to the house of God" (Genesis 14:14), what is said there? And Jacob set up a pillar: and he poured a drink offering upon it.

Chapter 29

Verse 1

And Jacob lifted up his feet. Since he was told the good news that he was confident in his salvation, his heart lifted up his feet and made it easy to walk, as the Bible explains.

Verse 2

:Water the flocks. The shepherds water the flocks, and the one who calls out with a short tongue

Verse 3

:And they were gathered. There were men to gather, because the stone was great.

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And they shall be scattered, and they shall be interpreted, and they shall be changed, all into another tongue, and into another tongue: and into another tongue, according to the wisdom of the word of the Lord, which was, and is to be.
And they answered: They interpreted it and made it clear.

Verse 4

Verse 5

Verse 6

The taste of Ma'ala in the house of the house and its interpretation - came with the sheep. The taste of Ba'alef and its interpretation - I came; and Rachel came: you; the first for the tongue of Osha and the second for the tongue of Astha

Verse 7

It is still a long day. By the sight of them lying down, as if they were running to gather the provisions of the house and they would not be afraid, he said to them, "It is still a long day, as if they were hired, you have not paid for the day's work, and if your cattle are still there, it is not time to gather the provisions, etc. (Genesis Rabbah)

Verse 8

:We cannot. To drink, according to the great stone: And they
rolled it away. This is translated and is a slander, according to the tongue of the future

Verse 9

Verse 10

And Jacob came near and said, As he that passeth the bottle over the mouth of the well; To thy counsel is his great power forgotten: (Genesis Rabbah)

Verse 11

And he wept. For she was grieved in the Holy Spirit that she was not gathered with him to the tomb. This is according to Sheba, who had empty hands; he said, Eliezer, the servant of my father, had in his hands chains and bracelets and shields, but I have nothing in my hands; according to Sheraff, who pursued Eliphaz, the son of Esau, in the commandment of his father, they followed him to kill him and overtook him, and according to Sheraff, who grew up in Eliphaz's bosom, he laughed, pulling his hands. He said What have I done to my father's command? Jacob said, "What is in my hand, and how much is my burden counted?"

Verse 12

For he is her father's brother. He is close to her father, as men are brothers. And he said to him, If he is a liar, then I am also his brother in lies; and if he is a man of substance, then I am also the son of his sister Rebekah the liar.
And he told his father. According to Shema, she died, and there was nothing for her to say except to him (Genesis Rabbah)

Verse 13

And he ran towards him. As if he were a rich man, he was a servant of the house, and he came here with ten camels.
:And he embraced him. When he saw no peace with him, he said, "He brought some gold and it is lying in his lap."
And he kissed him. And he said, "He brought the beads of the water and they were in his mouth, and
he told Laban. And he said, "There is none but one who has raped his brother, and he has taken away his property from him."

Verse 14

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But myself and my flesh. For a time I have no power to gather the house, and there is no peace in your hand, but from my side: I will take care of you for a new month, and so I did, and even this was not for nothing, for the shepherd of his flock remained.

Verse 15

:For you are my brother. To the tongue of Tema, and because you are my brother, you will serve me freely.
And you shall serve me. And you shall serve me; and so all the ark that is for the tongue of Joseph passed over and 16 in the head, and it is: and the ark is turned to the front

Verse 16

Verse 17

Softness. It was said that the people of Esau were ashamed and embarrassed, that all would say, "Two sons for Rebekah, and two daughters for Laban, the elder for the elder, and the younger for the younger" (Baba Batra 123): Describe.
He is the form of the face, and the tongue will be described in the remnant: (Isaiah 44:13), Konpash Belaz: Appearance. He is a cluster.

Verse 18

And you shall dwell with him one day (Genesis 29:1-3). These are the days of one day that he said to his father: "Many days"; and you shall know that he is a resident, for the days of the book are written, and they shall be in his eyes as one day (Genesis 29:1-3).
Rachel, your younger daughter. What are all these signs? For he knows that he is a seer, he said, and if you say, "I will exchange your servant for Rachel," and if you say, "Rachel, another from the market," then learn to say to your daughter, "Leah, call her name, and I will call her Rachel," then learn to say to the younger; And even then it was of no use, for he was deceived.

Verse 19

Verse 20

Verse 21

My days are full. My mother said to me, and my days are still full, that I am a son of forty years, and my mother will be twelve tribes? And this is he who said, And I will come to her, and is it not easy for him to say so? But to the begetter: Births he said so.

Verse 22

Verse 23

Verse 24

Verse 25

Machine Translated by Google

And it came to pass in the morning, that, behold, it was Leah. But at night Leah was not there, because Jacob had given signs unto Rachel. And when Rachel saw that they were gathered together, she said, Now speak thou unto them, my sister, and she arose and gave them unto her: signs (Genesis 13)

Verse 26

Verse 27

This is a full seven. It is a double, the seven days of the month of the month, in the Talmud of Yarush in the Mo'ad Katan (and if it is said that it is seven days from the month of Maash, then it was necessary to mark the opening of the Shi'an; And yet seven weeks for the tongue of Zachariah, as it is written, "Seven weeks shall be counted unto thee," for thou shalt not hear seven: but seven, O Balaam."

:And it was given to you. To the tongue of many, as it was brought down and devoured and burned (Genesis 11), even this to the tongue and it was given to you also. From day to day the seven days of the feast, and you shall serve after the manner of her husbands.

Verse 28

Verse 29

Verse 30

Another seven years. The last ones were cut off for the first ones, what are the first ones in faith? Even the last ones: in faith, and despite the many troubles, it came upon him (Bereishit Rabbah)

Verse 31

Verse 32

(And she called his name Reuben, which means "the eldest," and said, "See what is between my sons and my father-in-law's son, who sold the birthright to Jacob, and this one was not sold to Joseph, and he did not complain about it, and he did not complain about it, except that he asked: to bring him out of the pit." (Berachot 7)

Verse 33

Verse 34

This time I will accompany you. According to the prophets, and they know that twelve tribes will come out of Jacob and four women will bear him, saying, "From now on, no one will open his mouth against me, for I have taken all my shares in the sons (in many ways)."

Therefore. All that is said of me is that there are many in the people, except that the Ark was a trap for them. His name was Levi. In all of them it was written and read, and this is what was written in it, and it

Verse 35

:This time I will confess. I have taken away the rest of my share, now I have time to confess.

Chapter 30

Machine Translated by Google

Verse 1

And Rachel envied her sister. Envious of her good deeds, she said, "By God, she is more righteous than I, for she has not been worthy of children." (Genesis 1:1-2)

:Come to me. And why did your father do this to your mother? And did he not sin against her? :I am dead. Wherefore should I have no sons, that he should count the number of them (Genesis Rabbah)

Verse 2

?The ass. And because in his place I am

Who prevented you. You say that I am a father, I am not a father, my father did not have sons, I have sons; your water prevents and not mine.

Verse 3

:On my knees. When you interpret it, and I will be

your servant, and I will also build. What is it? She said, "Your old age, Abraham, was the son of Hagar, and the girdle of his loins was like a girdle against Sarah." He said to her, "My old age has brought hardship to my house." She said, "If this matter is delayed, behold, my mother

:And I will build it too. Strength

Verse 4

Verse 5

Verse 6

And remember me (in Genesis 14:1-11) :Judge me, O God. Judge me and love me.

Verse 7

Verse 8

Naphtali Elohim. Menachem Ben Saruk, they spread out in the company of the thread bracelet, friends from the place where I joined my sisters to obtain the right to have children. And I will interpret to the tongue a stubborn and perverse one (Deuteronomy 32) – and I will scatter many figs and figs into a place, to be equal to my sisters: I will be strong, even as I was able. The veils are upon my hands; and Enkelos will translate them into the tongue of prayer, as the figs of God are, I will pray: in the difficulties of the beloved before him; I will be accepted, And I will plead as my sister.

:I was twisted. My prayer was accepted, and from the six rabbis in the language of the notary

Verse 9

Verse 10

And Zilpah gave birth. In all the land it was said that Zilpah was pregnant, because she had been a virgin in all the land and had given birth to children, and the pregnancy was not known to her. And in order to deceive Jacob, Laban gave the child to Leah, so that they would not understand that they were concubines: for Leah, as is customary, gave the older child to the older and the younger to the younger.

Verse 11

Machine Translated by Google

Gad came. Good fortune came, as Gad is Gad and Sanuk is La (Shabbat 67), and the values are similar to Gad Shulchan (Isaiah 65), and Ma'a was born from Mehol, as Gad was Ilana (Daniel 4), and I did not know why Teveh Achat was written; that is why Teveh Achat was called a traitor, as you betrayed me, when you returned to: My servant, as a man He who commits adultery with a young wife

Verse 12

Verse 13

Verse 14

In the days of wheat harvest. To say, "Shabban is a sheaf of tribes; it was the hour of harvest, and he did not spare his hand in stealing to bring it: wheat and barley, except the thing of the desert, which no man takes heed of."
Dudaim: Sigali, Esheb Huwa (Sanhedrin 39), and in the language of Yishmael Yasmin

Verse 15

And you also took my son's uncles. In Tamiya, and to do this, you also took my son's uncles; and you translated it: And to Misab

Therefore, he will lie with you tonight. It was mine that you lay down this night, and I gave it to you under the feet of your son's uncle, and by my word, because she trembled at the bed of the righteous, she did not deserve to be buried with him (Nada 31)

Verse 16

:Your wages are my wages. I gave Rachel her wages:
He is in the night. The Kaaba will help him, he who comes out of the night will be rewarded (Genesis Rabbah)

Verse 17

And God heard Leah: for she was full of desire, and conceived again, and bare many children.

Verse 18

Verse 19

Verse 20

Zabad: Good. As translated.
Izbelani. L. Beit Zebul (1 Kings 8:13), the Hebrews of Balazs, Beit Mador, and now there is no more: his house is not with me, but with me, I have six sons, as against all his wives.

Verse 21

Dinah. The elders of the synagogue interpreted Leah's case as a judgment in itself, if this were a male, my sister Rachel would not have been like one of the women, and she would have fallen on him and turned into a female (Berachot 6).

Verse 22

And God remembered Rachel. He remembered that she had given her handmaids to her sister, and that she was a burden to Esau, and that Jacob would send her away because he had no children. And Esau the wicked man was so angry when he heard that he had no children. He who founded the poem, the red-headed man, who was not sick, went to take it: and she was terrified.

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Verse 23

Gather. The assembly is in a place where you will not see, and so gather our disgrace (Isaiah 4:1), and the house will not gather, it will not be buried. : – (Exodus 9), they gathered them (Joel 4), and Jerech shall not gather them (Isaiah 60) I have been disgraced. I have been a disgrace because I am barren, and they say of me, "The wicked have done evil." And I have a saying: As long as a woman has no son, she has no one to hang her hair on, since she has a son who is a prostitute: "Who has broken this for me? Your son." Who ate these figs? Your son

Verse 24

The Lord added another son to me. She knew in prophecy that Jacob would not be able to stand except for twelve tribes, saying, "It is my will that he should stand, and he should be from me." Therefore she did not pray except for another son.

Verse 25

When Rachel gave birth to Joseph. From the time of his birth, Satan was Esau's son, as it is said, "And the house of Jacob was a man, and the house of Joseph was a flame, and the house of Esau was a rod" (Obadiah 1). A man without a flame does not rule far. From the time of his birth, Joseph was Jacob's trust in the Lord and he wanted to return.

Verse 26

:Give me your wife, etc. I don't want you to go out because if you are a fool

Verse 27

I guessed. It was a guess, I tried with my own guess that a blessing would come to me with your hand; When you returned here, I had no sons, as we said, and behold, Rachel his daughter came with the sheep (Genesis 29:6), could it be that he had sons and that he sent his daughter to the shepherds? Now he had sons, as we said, and he heard the words of Laban's sons :)

Verse 28

:Female. Translated as "paresh agarach"

Verse 29

And what was yours with me? The account of a little of yours that came back to me from the beginning, how much was it?

Verse 30

At my feet. At my feet, at the entrance of my feet, you have brought me a blessing, just as the people were at your feet (Exodus came to my 11:11), for the people were at my feet (Judges 8:11), so I too house. For the sake of my house; now there is no one to be my servant except my sons and your servants. I am also their servant. I am also their servant, and this is also

Verse 31

Verse 32

:spotted. Spotted with fine, as if spotted, piuntur"a b'laaz
: And the tongue of the tla'im - wide brownish spots. Brown, similar to red, according to the author of Balazs; The tongue of the mishna is brownish and has a white coating, regarding the subject: The production
And it shall be my hire. The ones that are born here and there that are speckled and spotted and black and gray, they shall be mine, and the ones that are now gray, you shall separate from them and put them in the hands of your sons, that you may not tell me about.

Machine Translated by Google

The children born from that time were there from the beginning, and yet, you will not tell me, on the hands of the males that they are spotted: and the females shall be born after their likeness from here and there.

Verse 33

When I take away your burden, judge me according to my righteousness, for my And she answered me, etc. If you pity me, righteousness will come and testify against me before you, that you will not find among my flocks speckled and spotted, and all that you find among them: that is not speckled or spotted or brown, knowing that you have stolen it from you, and in stealing it is my servant.

Verse 34

: Here. L. You received words: May
it be according to your word. May the Levite who desires you

Verse 35

: And Laban removed that day : the
he-goats. male goats
:All that was white in it. All that was white in it was a ravenous bird. And he
gave. Laban into the hand of his sons.

Verse 36

The remaining ones: The trembling ones, the sick ones, and the barren ones that are nothing but songs, those are his message.

Verse 37

A stick of brick. It is a tree, and it is called a brick, as when Tema sat under an oak and built a brick (Hosea 4), and he says: I am the one who will read Trinbala Balaz, who is like a brick
:L. When it is wet :Luz.
And he also took a stick of luz, a tree that grows thin nuts, called "Blaaz"
Chestnut: and chestnut.
: Shale. Peeled, peeled, its thickness is speckled.
The white cleavage. The whiteness of the shell of a stick, when its peel was visible and the whiteness of its shell was revealed in place: the peel

Verse 38

And he translated it and urged, and it was in the Aramaic language, and Yeshua used it extensively in the Talmud, saying: And he drew it out, and it came out of my hand, and it came out as much as it was urged, except that he shortened his tongue.
: In the streams of water, in the wells of the earth, to water the flock.
:Asher Taban, etc. In the troughs, Asher Taban, the sheep came to drink, where the rods were presented to the shepherd of the sheep.
And he conceived. The beast saw the rods and it trembled behind it, and the male was four and gave birth as if it were coming out of its womb.
Rabbi Hosea Omer says, The waters became a seed in their intestines and there were no needs for the male, and this is what is meant: And he conceived and gave birth (Genesis 1:11).

Verse 39

:To the sticks. To the mirrors of the sticks:
Aqidas. They are different in the place of their knot, they are the wrists of their hands and feet.

Verse 40

And Jacob separated the flocks. The striped and spotted ones he separated and separated into the flocks and made them flocks by themselves, and he led the striped flocks before the flock, and the faces of the flock that followed them were toward them;
And this is he who said, And he put the face of the flock toward the fold, that the face of the flock was toward the folds: and for all the gray that he found in Laban's flock:
and he gave it to his flocks. As I have interpreted.

Verse 41

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The bindings. As the firstborn interpreted it, and I have no witness in the reading; and Manachem his friend with Achitphel in the bindings (2 Samuel 15), and the binding was strong (ibid.), those bindings together for the swiftness of their passage

Verse 42

And in the wrapping. To the back of the tongue, as translated and in the blackness. And they comforted him with the snares and the wrappings (Isaiah 3:1), to the tongue of the wrapping of the garments, as if they were wrapped in sackcloth and wool and were not torn: to be warmed by the men

Verse 43

:Many sheep. Cows and many sheep herds
:And maidservants and servants. He who sells his flock with precious blood, and takes all these,

Chapter 31

Verse 1

:He did. He gathered, and he made an army and defeated Amalek (1 Samuel 14)

Verse 2

Verse 3

Return to the land of your fathers. And there I will be with you, but while you are still bound to impurity, I will enable you to serve: I have prepared for you (Genesis Rabbah)

Verse 4

And he called Rachel and Leah. Rachel was first, and then Leah, for she was the head of the house of Shebel. Jacob married Laban, and even Leah's sons were obedient to the word, because the sons of Boaz and his wife Dinah from the tribe of Sheba had preceded Rachel to Leah: –Judah says, “Like Rachel and Kela, Asher, their two sons, and Josiah.”

Verse 5

Verse 6

Verse 7

:Ten manis. There are no manis less than ten.
:Many. To speak a sum, the whole of the account and they are tenths; to measure that which is replaced by ten thousand times

Verse 8

Verse 9

Verse 10

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And here are the preparations. Although Laban had warned them all that the sheep would not cross, the angels were: bringing them from the flock of the Masor in the hands of Laban's sons to the flock of Jacob (Genesis Rabbah) and Bardim. As translated by Targum, and they are explained, Peishir Balaz, Laban's thread of fleece surrounds his body all around,: the ewes whose mouths are open and flee from this To this; and there is no witness to be brought from the source.

Verse 11

Verse 12

Verse 13

God is Bethel. As God is Bethel, so is the LORD, and as the way of calling to the word is, so is it, for you are: coming into the land of Canaan (in the wilderness 34)

To be anointed: for the –An anointing there. L. Her greatness and greatness, as when she was anointed for queenship, so he poured oil on her head. altar: which

thou vowedst unto me. And thou hast made it thy dwelling place, which thou hast said shall be a house of God, that thou mayest offer sacrifices there.

Verse 14

We still have. Why should we delay your return? We wish him to inherit from our father's property, among the males.

Verse 15

–Were we not counted as foreigners to him? Even in the hour that you sent the sons of men to give dowry to their daughters in the hour: –We have not dealt with them as foreigners, for we have sold them to you for a price: our silver. That you may be the reward of your work.

Verse 16

Because all the ten. Because this is used in the language of Ela; as if to say, from our father there is no word for us, but what: that the Kaaba saved from our father is ours

Save. To the tongue of the one who has separated, and all to the tongue of the one who has separated, who has separated from evil and from the enemy:

Verse 17

His sons and his wives. The male children gave to the female children, and the female children gave to the male children, as it is said: And he took: and they gave to his wives and his sons and Gomer

Verse 18

We have bought cattle. What has he bought from his flock, servants and maids and camels and donkeys?

Verse 19

: To shear his sheep. He gave his sons a three-day journey between him and Jacob. : And Rachel stole the teraphim. To separate her father from Az, she prepared (Genesis Rabbah)

Verse 20

Verse 21

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Verse 22

On the third day. There was a journey of three days between them.

Verse 23

His brothers. His relatives
are seven days' journey. All those three days that the Maggid went to tell Laban, Jacob went on his way, and found
Jacob six days' journey from Laban, and on the seventh day they overtook Laban. For it is said that Jacob went seven days,
while Laban went one day (as it is said, "And he pursued after him seven days' journey," and it is not said, "And he pursued
after him seven days' journey")

Verse 24

From good to bad: All good is the snare of the wicked, but evil is in the shadow of the righteous (Yevamot 13:13).

Verse 25

Verse 26

:As captives of the sword. Every soldier who comes to war is called a sword.

Verse 27

:And you stole from me. You stole my knowledge.

Verse 28

Verse 29

God has power and might in my hand to do you harm, and all who are holy in his name are strong: and he is a mighty warrior.

Verse 30

She longed for it. She desired it, and it increased in number, and she became rich, and she even consumed my soul (Psalm 54), for her
work: "Your hands will make money" (Job 14)

Verse 31

:'For I feared, etc.' He sat down on his head, which he said, and led my daughters, etc.

Verse 32

He will not live. And from the curse of death Rachel died on the way (Genesis
Rabbah): What is my problem?

Verse 33

In the tent of Jacob. It was Rachel's tent, where Jacob dwelt continually; and therefore it is said of the sons of Rachel,
Jacob's wife: and in all they are not said, Jacob's wife.
And he came into Rachel's tent. When he came out of Leah's tent, he returned to Rachel's tent before he could look into the mothers' tent, and all:
"Why is this so? She was a stranger to her, she was sixty years old."

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Verse 34

The camel's bed. The language of the camels and the camels, as translated in the Abitha of the camel, and it is the abode of the camel, as in the Abitha of the camel, and it is the abode of the camel; and in the Arubbin (page 16) its two parts are covered with abodes, and they are the abodes of camels, in the Shatu of Balaz

Verse 35

Verse 36

Inflammation. You pursued, as if it were burning on the mountains (Lamentations 4:17), and as if it were burning after the Philistines (1 Samuel 17:17).

Verse 37

And they will prove it. And they will inquire with me about the judgment, says Rabbi Balaz.

Verse 38

They did not understand. They did not miscarry, as the womb miscarries (Hosea 9), its fruit will be expelled and will not miscarry :) Job 21

And the rams of your flock. From where did they say, "A ram, the son of his day, is called a ram," that if it is not so, what is it praised for? Gods do not eat, but I eat rams, if it is so, it is a robber (Baba Kama 65)

Verse 39

:Prey. At the hands of lions and wolves

And my son Solomon, I will spare it. For the tongue of a man shall strike a stone against the doorpost and not sin (Judges 20), I see that it is a sin to me, that at my hand you will ask it – sinners (1 Kings 1) sin, I will spare it, if it is a sin

I will interpret it as a translation of the word "Dhahwat" (meaning "error"), which is both frequent and absent, as well as "what is and what is not frequent").

:(From him is a man (in Numbers 31), translated as "not a fool"

I have stolen day and night. The theft of day is the theft of night, I have stolen all that I have paid. As I have multiplied among the nations, I have served in the kingdoms (Lamentations 1:1), I have been filled with judgment (Isaiah 1:1). I have loved to tread down (Hosea 10:1).

Verse 40

:Sword-eaters. A tongue of fire devours.

:And ice. As your proverbs are, they are ice (Psalm 147), translated by Galida

Annual: Every year.

Verse 41

:And you changed my wages. You were a change of my condition between them, from a spot to a rainbow, and from a knot to a hailstone.

Verse 42

And Isaac was afraid. He did not want to say, "My God, I will laugh," for the Lord does not honor the righteous in their lives, and even though he said, "When he came out of the well of Sheba, I am the Lord, the God of Abraham your father, and my God, I will laugh," on the way: his eyes were closed, and my mountain was as if he were dead; Jacob was afraid to say, "My God," and he said, "And he was afraid: and it was proved." The tongue has power, but not the tongue has power.

Verse 43

:What shall I do to these? It would not enter my heart to harm them.

Verse 44

And it will be forever. The Kaaba

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Verse 45

Verse 46

:To his brothers. They are his sons who were his brothers, who came to him for trouble and for battle (Genesis Rabbah)

Verse 47

:Yagar Shahadota. Translated as Shel Gilead:
Gilead. Gal Ed

Verse 48

Verse 49

And Mizpah, which he said, etc. And Mizpah is in the hill country of Gilead, as it is written, and he passed through Mizpah Gilead (Judges 11), and why is it called Mizpah? For one of them said to his fellow, The Lord will judge between me and you, if you pass over the covenant: for
it is hidden. And a man shall not see his neighbor.

Verse 50

:My daughter, my daughter. Twice, even Bilhah and Zilpah, his daughters, were concubines.
If you torture my daughter, to prevent her from being tortured for thirty days (Yoma Az)

Verse 51

:I shot. As a shot in the water, so is the one who shoots the arrow.

Verse 52

:If I. Blessed be the one who uses a strong tongue, as if I had spoken my words: For evil.
For evil I am a transgressor, alas you are a transgressor to pragmatism

Verse 53

The God of Abraham. Holy (Genesis Rabbah) The God
of Nahor. Holy
:God their father. Sick

Verse 54

And Jacob offered a sacrifice. He killed a lamb for a feast.
:To his brothers. To his lovers, Laban,
to eat bread. Every edible thing is called bread, as a servant is called bread (Daniel 5), a tree is destroyed by its bread (Jeremiah 11).

Chapter 32

Verse 1

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Verse 2

And the angels of God came to him. The angels of the land of Israel came to call him to accompany him to the land.

Verse 3

Camps. Two camps, a road leading to the land where they were brought with them until now, and a road leading to the land of Israel where they were brought to call him (E. Tanhuma, V. Vaishalachah)

Verse 4

And Jacob sent messengers. Angels from the beginning (Genesis Rabbah)
:The land of Sheir. To the land of Sheir all the ark that the Lord had need of at its beginning, the inscription "A" was cast upon it in a storm.

Verse 5

I have lived. I have not made flesh and thought of nothing but a stranger, you should not hate me because of the blessings of your father, who blessed me, and became a man to your brothers, whose rest did not come to me. This is the gerath in the gematria 313, as it is said, with Laban: gerath and gerath are the commandments that I have kept and not to the extent of his evil deeds.

Verse 6

And I had an ox and a donkey. My father said to me, "From the dew of heaven and from the fat of the earth, this is not from heaven: nor from the earth,
an ox and a donkey." In the way of the earth, it is said about oxen, "The most ox is an ox." A man says to his friend at night, "The rooster crowed," and he does not say, "The roosters crowed."
And I sent to tell my master. To let him know that I have come to you.
:To find favor in your sight. I am at peace with you and seek your love.

Verse 7

We came to your brother Esau. You used to say, "He is my brother," but he is acting wickedly toward you, and we will continue to hate him (Genesis 15:11).

Verse 8

And he feared and was afraid. And he feared that he would kill, and he was afraid that if he killed others, he would kill others (Genesis 3:11).

Verse 9

The one camp and the one who beat. A camp is used for both male and female language, if a camp is encamped on me (Psalm 27), the mountains are female, this camp (Genesis 33), male, and there are six remaining things used for both male and female language, the sun rises over the earth (Genesis 19:23), from the end of the heavens it is sent forth (Psalm 19), the mountains are female male; and the sun shone upon the waters (2 Kings 3), the mountains of the house of Noth were female. And there was a wind, and behold, a great wind came, the mountains of the house of Noth, and it touched four times (Job 1), the mountains of the man's tongue, and a great and strong wind that tore the mountains (1 Kings 19), the mountains of the man's tongue and the tongue of Noth. And there was fire, and fire came out of the The Lord (Numbers 16), for the female tongue, for the male tongue (Psalms 144), and the camp that remained was
for the escape. On his shoulders, for I will fight with him. He established his strength for three things, for generation, for prayer and for battle. For generation, and the offering passed before him; for prayer, O God of my father Abraham; for battle, and the camp that remained was for the escape

Verse 10

And the God of my father Isaac. And to this one does he say, "And fear shall laugh?" And yet, and who is he that returneth and remembereth the name of the unique? Was it written, "Return unto me, and to thy land, and to thy body?" Or thus said Jacob before the Kaaba, "You made me confident, when I came out of my father's house from the well of Sheba, when you said to me, 'I am the Lord, the God of Abraham, and have kept you in all that you have gone,' and in Laban's house you said to me, 'Your father, and my God, may he laugh,' and there you said to me, 'You have come to me in the name of God.'" (Genesis 31) To the land of your fathers and to your kindred, and I will be with you, and there you will live.

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The only one, which we have said, And the Lord said to Jacob, Return to the land of your fathers, and dwell in the valleys of safety: Behold, I come before you.

Verse 11

I am the least of all the graces. My rights have been diminished by the hands of the graces and the truth that you have played with me, so I am: fear, lest from what I have trusted I be corrupted by sin and cause me to suffer at the hand of Esau (Shabbat 32)
:And from all truth. You have confirmed your words, that you have kept for me all the assurances that you have assured me.
For in my rod. I had neither silver nor gold, nor any thing to buy, but my rod alone. And when he cast his rod into the Jordan, the Jordan was cut off.

Verse 12

:My brother, immediately do it. From my brother, who does not behave with me as a brother, but as the wicked one did.

Verse 13

:Good, good. Good by your merit, good by the merit of your fathers (Genesis Rabbah)
And I will make your seed as the sand of the sea. And your seed shall be as the dust of the earth (Genesis 28)? And I will not forsake you, unless I have done as I have spoken to you (Genesis 28): And to Abraham He said, I will multiply your seed as the stars of the heavens, and as the sand which is on the seashore.

Verse 14

Bring in his hand. With his head, and he took all his land from his hand (in Numbers 21). And from what he brought in his hand, he was troubled with trouble and he carried them in his hand (that is, from what he brought in his hand, from – good stones and pearls, where :The sick, who took a tithe, as you said, "I will give you a tenth," and he refused to take a gift.

Verse 15

Two hundred and twenty he-goats. Of the two she-goats, ten thousand she-goats, and all of them, the males as many as the females; And Rabbi Doresh from here on the evil mentioned in the Torah, the pilgrims every day, the workers two on the Sabbath, the donkeys once on the Sabbath, the camels once every three days, the sailors once every six months; and I do not know the exact meaning of this midrash, but it seems to me that from here on there are sixteen Suffering is equal in every man, except according to the burden imposed upon him, which is so great that it is a punishment for all.
Goats and rams; According to them, those who are free from their labor, through their journey, to multiply the number of females, and to pass over ten females, and a beast that is in heat does not accept a male, and of the cattle that are in labor, not to give to the male but four females, and to the donkey that is going on a distant journey, two females to the male, and to the camels that are going over ten females. :A female leaves a long way to go for a male

Verse 16

Thirty suckling camels, and their sons. Among them: And their sons – their sons, male as opposed to female, And according to Sheznua in Tashsimis, the inscription (in Genesis Rabbah) did not publish: And their city. Male
donkeys

Verse 17

:Herd, herd alone. Each kind and kind to itself
Go ahead of me. The road is a short one, and I will come after you.
And you shall put a wind. A flock before his neighbor is without eye, to satisfy his eye with the prey of his wicked one, and to cause him to multiply:

Verse 18

?Whose are you? A shekel from me, from whom did you send your shekel, and whose
are you, and whose are these before you? And these are your shekels from me; to whom is this shekel sent? For the LORD uses the head of the ark in place of a shekel, as it is: And all that you see is mine (Genesis 31:43) – Shekel is mine
"The earth is the Lord's, and the fullness thereof" (Psalm 24)

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Verse 19

And you said to your servant Jacob. First, first, and last, last; why did you ask me? To your servant, and you asked, and why did you ask me these things before you, a gift sent by your servant Jacob to my lord, and he said it: 'And here he is also. Jacob

Verse 20

Verse 21

I will make his face red. I will remove his anger; And since your covenant with death (Isaiah 28), I have not found a scapegoat (Ibid. 47). And it seemed to me that every shekel of atonement, which would cover iniquity and sin, and cover all their faces, was a curse and a transgression, and it was an Aramaic tongue, and it was a great one in the Talmud and a scapegoat of hands, while the scapegoat of hands was a mighty one, and also in the tongue of the one who called. The censers are called the holy censers of gold (Ezra 1), because the priest dips his hands in them with the censer's edge.

Verse 22

On his face. As it is before him, and as a plague and a plague shall hear it before my face (Jeremiah 6), and as they that hate me before my face (Isaiah 65); and as it is before his face, even he is my servant in anger, that it may be: I will punish you for all this (Bereishit Rabbah)

Verse 23

And his eleven children. And Dinah, who was she? She was given a basket and a veil over her face, so that Esau would not let her go, and so Jacob was punished for keeping her away from his brothers, so that they would not return her to her husband, and she fell into the hands of Shechem (Genesis Rabbah)

:IBC. The name of the river

Verse 24

What is His. The beast and the moving things; He made Himself as a bridge, taking from here and placing there (Genesis: Rabbah)

Verse 25

And Jacob forgot small things and returned to them (Holy One) and a man was beaten. He was comforted by his father and turned to dust, to the tongue of dust, that they were like the dust of their feet by their affliction. And to me it seemed that he was like a tongue and it was bound, and to the tongue of the Arameans it was, but he cut off his tongue with his hand, and I turned his tongue into a yoke, that the way of two teeth They are determined to overthrow a man, and they embrace him, and they are covered with his dust. And the wise men explained that he was the son of Esau (Genesis Rabbah)

–Leah Maybak

Verse 26

And he touched the palm of his thigh. The hip bone was in a calabash called a palm, which had flesh on it like a palm: a pot of water (Jeremiah 6),
for the tongue: a severance. And in the month of Mishnah, for the severance of their eggs – for the root of their roots

And he stabbed. She was stabbed from her friend's place, and it was as if my soul had been stabbed.

Verse 27

:For the dawn has risen. And I will sing to you, saying, "Song of the Day" (Chulin ZA): You have blessed me. Give thanks to me for the blessings that my father has blessed me with, for which I have made a complaint.

Verse 28

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Verse 29

Not Jacob. It will not be said that blessings will come to you in the wilderness and in the wilderness, for they are in the wilderness and in the wilderness, and your refuge, which the Lord has revealed to you in the house of God, and he will change your name and place, and he will bless you, and I will be there and thank you for them, and this is what is written and sung to your angel and he was overcome with tears and he was pardoned (Hosea 12) – The angel wept and begged him, and what will he ask for? The house of God will be found, and there his name will speak, the one who gaveit to me, and blessed him until his name would speak; and he did not want a cup, and on his own strength he gave thanks for them, and There, she begged him to let her die, but he refused.
And with men. Esau and Laban.
And you can. For them.

Verse 30

Why is this, you ask? We have no fixed name, we are called by our names, all according to the commandment of the work of the messengers: that we are called by our names (Genesis Rabbah)

Verse 31

Verse 32

And the sun rose for him. For the tongue of the sons of men is when he reached the place of so and so, the dawn shone for him, this is the parting of his loins, as the sun shines for righteousness and healing for the sick. His light; and from it he shone for his feet – with its wings (Angels III); and those hours that hasten to set in his path, when he comes out of the well of Sheba, hasten to shine: in his path
:And he was lame. He was lame when the sun rose.

Verse 33

The sinew of the woman. Why was it called the sinew of the woman? By the mouth of the woman it leaps from its place and rises, and it is like a spring in the tongue, I have known all my labors, O God (Genesis 41) And therefore their strength is broken (Jeremiah 51), and therefore because

Chapter 33

Verse 1

Verse 2

And Leah and her children are last. Last, last, beloved.

Verse 3

He passed before them. He said, "If the wicked one comes to fight them, he will fight them with me."

Verse 4

:And he embraced him. His heart was moved when he saw her, who had experienced all the desires of the night.
And he gave him water. A point was made on him; and there are six scholars in this matter in the Baraita of the Book of Numbers, who demanded this point: that he did not give water with all his heart, said Rabbi Shimon ben Yochai, she went in knowing that he hated Jacob, but: that his mercies were filled with the sign of the hour and gave him water with all his heart (Book of Numbers)

Verse 5

Who are these to you? Who are these to be your chain?

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Verse 6

Verse 7

Joseph and Rachel approached. All the mothers approached before the sons, but in Rachel Joseph approached before her, saying, "By my name, O light of day, whoever sets his eyes on her, and that wicked one, I will stand as a barrier and keep him from reaching her; for this is where Joseph was blessed with the blessing of the Lord."

Verse 8

Who is the whole camp to you? Why did you meet the whole camp, who is yours? When he said, "What is yours?" He called out to the leaders of the offering, and they demanded the signs of the angels who had struck him, who were pressing him and his men and saying to them, "Who are you?" And they say unto them, This is Esau's son, and they say, This is he, this is he, and they say, The rest say, His son Shelah shall laugh, and they shall not be mindful of him; The son of his son Shelah, Abraham's son, shall be with you, and they shall not be mindful; His brother Shelah, Jacob's son, shall be with you, and they say, They say unto them, Is it so?

Verse 9

:May it be to you what is yours. Here is a thanksgiving for the blessings (Genesis Rabbah)

Verse 10

:Please don't. Please don't tell me that.
If I have found favor in your sight, please accept my offering from my hand, for I have seen your face, etc. For it is right and proper for you to accept my offering because I have seen your face, and behold, it is considered to me that you have seen the face of your angel, I have seen your flesh, and also because you were willing to run to the altar on my head. And why did you remember that you saw your angel? :So that he may fear his right hand and say, "I have seen angels and a shadow, I cannot bear it at this time and I will be humbled." You have been reconciled to me, and therefore all the desires that are called for reconciliation, are abhorrent, for it will not be for you to desire (Leviticus 22) – The sacrifices come to reconcile and to satisfy, and therefore the courts of the righteous: knowing a desire (Proverbs 10) – knowing to reconcile and to satisfy

Verse 11

I blessed. My gift, this gift is the one that comes to see faces and to the parts that come only to ask for peace, and every blessing is for seeing faces – as when Jacob blessed Pharaoh (Genesis 47:7), they blessed Sennacherib with me (2 Kings 18), and so when he asked for peace and blessed him, the king of all the people was angry with me, so that they could speak a blessing. Peace be upon you, who are called Balazs, Shalu'ir, even these are my blessings – (2 Samuel 8) : Moun Shalu'd

Which you brought to you. You did not bother with it, and I will continue to bring it until it is returned to you (Bereishit Rabbah)
Hanani. The first noun is fish, according to which it is used in place of the second noun, which is what is said: Hanani, for there is no Hanani without the second noun, and the third is used, as it is done, Zabadani
:I have everything. All is my satisfaction; and they spoke with a proud tongue, I have much, more and more than the vessels of my czar.

Verse 12

She traveled. As he heard, he forgave, as he heard, he forgave, even here she traveled as he traveled, and the noun is a secret: in the ark, and the translation is shel onkelus tol and neha, Esau said to Jacob, travel from here and go and I will go against you. It is good for you; this is good that I will do for you, that I may prolong your days of my journey, to go to Lat Kasher: you came Your enemy, and this one is opposite you – equal to you

Verse 13

:A burnt offering to me. The sheep and the oxen, which are burnt offerings, are laid upon me to administer the burnt offering. They are exalted, to give birth to a burnt offering and a suckling calf (Lamentations 2:1), a burden for days (Isaiah 65), and the cows are burnt offerings (1 Samuel 6:1) and Balaam the Anabaptist: and they are struck down one day. They are to be scattered on the road in a hurry and all the flock die.
:And knock. As the voice of my uncle knocks (Song of Songs), it strikes in the desert

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Verse 14

:Please, my lord, pass by. Do not prolong the days of your journey. Pass by according to your ways, even if you go far away.
:I will manage. I will manage, let it not be left, as it is, I will listen slowly.
Let my tongue be low, the leaders let it be low, let it be low to me for the youth (2 Samuel 18). Let my tongue be low: –The
Lam"d from the foundation, and it is not used: for the foot of the work.
According to the need of the foot of the work imposed on me: for the leaders and for the foot of the
children. According to their feet They can go at night.
Until my father went to his master Sha'ara. The path was wide, and he could not go except to the shade; he said, "If he had
known how to do me harm, he would have died before I came to his shadow." But he did not go; and I feared that he would
go? In the days of the Messiah (Genesis Rabbah), it is said, "And Moses went up to Mount Zion to judge the Mount
of Esau" (Obadiah 1); and from the passage, these are the rabbis.

Verse 15

And he said, "Why is this? Do this kindness to me, that I may find favor in the
sight of my lord. And you shall not pay me back a penny this time."

Verse 16

They departed from his presence and sat down that day and went their way. They went alone, and four hundred men went
with him one by one, and was Pharaoh a foe to them? In the days of David, when it was said that there were four hundred men of
Asherah riding on camels (1 Samuel 30) (Bereishit Rabbah)

Verse 17

And he built him a house. He dwelt there eighteen months, summer and winter and summer (Megillah 17), arks – summer; house:
winter, arks – summer

Verse 18

Pay. Pay with his body, that he may be healed of his wound; Pay with his wealth, that nothing may be lacking from all his descendants;
Shalom in his Torah, who did not forget his Talmud in Beth Laban (Shabbat 33): The city
of Shechem. As it is for the city, and as it is for the city of Beth Lahem (Ruth 1) when they came from
Paddan Aram. As a man says to his friend, "So and so came out from between the two lions and came to Shalom," even here: And Shalom
came from Paddan Aram, from Laban and from his house, that we may be joined together." On the way

Verse 19

Decoration. A hundred. I saw when I went to the sea, they were called a hundred Keshita (and their translation is horfen –: good,
bad in every place, like a passing grain to a merchant)

Verse 20

And he called him God of Israel. Not because the altar was called God of Israel, but because of the name of the Kaaba, which was with him
and saved him, he called the name of the altar after the name of the miracle, so that he might be praised in a place remembered by the
calling of the name, as if to say, "From me is God, the Kaaba is God, he is my God, Israel is my name." And so Moses called it the Lord, and
he called its name, “The Lord is my miracle” (Exodus 17). Not that the altar was called the Lord, but because of the miracle, he called it
the name of the altar, to remind us that the Holy One, blessed be He, is the Lord, the Lord is my miracle. And many of us taught that the Lord is the Lord.
To Jacob, God (Megillah 18); and the words of the Torah are like a hammer that breaks a rock (E. Shabbat 58) – divided:
How many are the flavors, and I, to sit in his simplicity, call upon me

Chapter 34

Verse 1

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Daughter of Leah. And not daughter of Jacob? Wasn't she called daughter of Leah because of her birth, for she was a prostitute (in Genesis 11:1-2), as it is said, "And Leah went out to call him" (and his parable was about her, as if she had been cut off).

Verse 2

And he lay down. As usual.
And he answered: That is not the way (in Genesis Rabbah)

Verse 3

On the heart of the girl. Things that sit on the heart; Behold, I have given you a small portion of land, how much wealth: in a waste, I will make you rich, and you shall buy the city and all its fields.

Verse 4

Verse 5

Verse 6

Verse 7

And so he will not do. To torment the virgins, whom the nations have separated from the virgins by the hands of the wicked: (Bereshith Rabbah)

Verse 8

:desire. desire

Verse 9

Verse 10

Verse 11

Verse 12

:Quick. Text

Verse 13

:With deceit. With wisdom
:That which is unclean. The inscription says that it was not deceit that Hezekiah defiled their sister Dinah (Genesis Rabbah)

Verse 14

It is a disgrace. A disgraceful slander is a disgrace; he who comes to disgrace his friend says, "You are a scoundrel, or a son of a scoundrel." A disgrace is everywhere, a slander.

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Verse 15

: It is good for you. We will run to you, to the tongue and to the tongue (2 Kings 12):
To be circumcised. To be circumcised. It is not to the tongue to act but to the tongue to act

Verse 16

:And we gave it. A second nun is a fisherwoman, who is employed in the place of the two nuns, and we gave it,
and we will take your daughters for ourselves. It is written in the covenant that Hamor gave to Jacob, and the sons of
Jacob returned to Hamor, that the sons of Jacob should take their daughters as wives, and give their daughters to them according
to their understanding. And we will give his daughters to him according to our understanding, and we will take your daughters to us.
Asher wanted; and when Hamor and his sons spoke to the inhabitants of the city, they changed the matter, and took their
daughters for wives, and gave them their daughters, according to their desire, that they might circumcise them.

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

:Peace. Peace and peace in heart.
And the land is wide open. Like a man who has spread out his hand wide and wide; as if to say, do not waste a word
–: Prakmatya, the great one, has come here and has no buyers.

Verse 22

: Yesterday. Being yesterday

Verse 23

:But it is fitting for them. For this matter, and on whose hands they will sit with you

Verse 24

Verse 25

The two sons of Jacob. They were his sons, and yet they behaved like the rest of the people who were not his
sons, who did not take his advice (Genesis Rabbah)
:Dina's brother. According to the words of Atsman, her brothers were
called: "Trustworthy." They were afraid and they were confident in the strength of an old man (Genesis Rabbah)

Verse 26

Verse 27

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:On the dead. To explain the dead

Verse 28

Verse 29

Hilam. They were prepared and made for me this army (Deuteronomy 8), and Israel made an army (Numbers 24), and they left Hilam to others (Psalm 49): Return. To the tongue of captivity,
through your mouth it tasted evil.

Verse 30

You have made it barren. For the tongue of barren waters, I know not a single word of it (Blessings 25:1). And a saying, a word of it was in the hand of the Canaanites, who were to be scattered in the hand of the sons of Israel – it was a covenant and you made it barren (Genesis Rabbah) Jacob, but when they were saying until you were fruitful and you had filled the land (Exodus 23), according to you it was:
When does the story begin? People are undercover.

Verse 31

:The whore. The whore
:You are our sister. You are our sister-in-law.

Chapter 35

Verse 1

:Get up and go up. Because you were late in your journey, you were punished, and this is what comes to you from your house (Tanhuma)

Verse 2

The stranger: Six in your hand from the spoil of Shechem.
And purify yourselves.
Take in your hands cups of shekels of silver.And change your clothes. Shammah

Verse 3

Verse 4

:The goddess. What is Ilan Sarek?
:With Shechem. In the shadow of Shechem

Verse 5

:Hate. Fear.

Verse 6

Verse 7

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To Bethel. The Kaaba is in the house of God, the revelation of His dwelling place is in the house of God. Yeshua Teveh is a house of the sixth house, as it is, behold, it is the house of Machir the son of Ammiel (2 Samuel 9) – as it is in the house of Machir; house: – your father (Genesis 38:11) as it is in the house of your father
God appeared to him. In many places, Yeshua has names of gods and lords in many languages, as was the Lord of Joseph (Isa. 39), when his people were with him (Exodus 20), and it was not said of his people, and so there is a god who is in many languages: Judge and Lord are mentioned in many languages, but not one of all the rest of the names will be found in many languages.

Verse 8

And Deborah died. What was Deborah's business in the house of Jacob? But when Rebekah said to Jacob, "I will send you away and take you from the land," Deborah sent him to Paddan Aram to go from the land, and she died on the way; from the words of Rabbi Moses: The Sermon on the Mount:
Below Bethel. The city was situated on a mountain and was buried at the foot of the
mountain under the oak. In the valleys of the plain, where the plain was from the top of the mountain, and the grave from the bed, and the plain of the house of God was a grove of oaks. And a legend, it was announced in Abel's second year, that it was said that he had died (in the beginning of Rabbah), and that the oak tree was another Greek word, and that he would raise the day of his death without: "The children of the world will curse him, the chair that comes out of his body, they made it, even the inscription did not publish it."

Verse 9

:More. Sometimes I sleep in this place, one in front of him and one in back.
And he blessed him. Blessing of the mourners (Genesis Rabbah)

Verse 10

:Your name will no longer be called Jacob. The tongue of Adam, who came from the west and the east, but the tongue of the flesh, and we will say

Verse 11

:I am the God of Shedda. I am the one who blesses you, who blesses
me: a cow and a ram. By the name of Sheddain, Benjamin is not yet born, and even by Shekhar, a nation has passed away from him: a
nation. Benjamin: a nation. Manasseh and Ephraim, who were descended from Joseph, and were in the tribe of the tribes (Genesis Rabbah) and kings. Saul and Ish-bosheth, who were of the tribe of Benjamin (Genesis Rabbah), who were not yet born (and this verse ends with Abner's request when Ish-bosheth reigned, and the tribes also requested him and came near Benjamin, as Ish-bosheth wrote. He would not give his daughter to Benjamin as a wife (Judges 21), and they returned and said to the people: "There was a priest from the tribes. Did not the Lord say to Jacob, 'And kings from your descendants shall come forth from you?'" A nation and a multitude of nations. That the nations will bring their children to do as the nations do, that they will be among the nations, and so will all the seventy Sanhedrins; another thing is that their children will bring their children to sacrifice at the forbidden hour, to die like the nations in my days (Elijah

Verse 12

Verse 13

:In the place where he spoke to him. I do not know what he taught me.

Verse 14

Verse 15

Verse 16

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The land is vast. A comforter is a word for a great tongue, a multitude, a great traveler. And there is a legend, at a time when the land was empty and as empty as a grave (Genesis Rabbah), when the command was given, "You have passed away, and the fire has not yet come" (Ibid.), and there is no such thing as a mere call, when Benjamin's servants took him and went with him to the grave of the land (2 Kings 5). And I say, "I am the one who is as far as the sky, as a horse's hoof moves." Furthermore, as the saying goes, "A Country vineyard is a vineyard" (Isaiah 50:1), "A field is a field" (Genesis 33:1), so in your journey, a blood is given a name, a grave.

Verse 17

For this also. You are added to Joseph; and his elders said: With all the tribes a twin is born, and with them: With Benjamin a twin is born, and there is more.

Verse 18

:Son of Oni. Son of Tzaari

Benjamin. It seems to me that he was born in the land of Canaan in his own way, and that he was born in the Negev, when a man came from Aram Naharaim, as it is said in the Negev in the land of Canaan (in the wilderness 33), the one who went and traveled in the Negev (Genesis 12:12).

Benjamin: Son of the right hand, to the tongue of the north and south, you have created them (Psalm 59), in your mouth is it full.

Verse 19

Verse 20

Verse 21

Verse 22

While Israel was living in that land, until he came to Hebron, his neighbors would laugh at all these things.

And he lay down. From the midst of him that was troubled in his lying down, the writing rose up upon him as if he had lain down; and why was his sorrow so troubled and his sorrow so great? When Rachel was weaned, Jacob took his mandrakes, and she was given to him in Rachel's tent, and not in any other tent, and he gave her to Bilhah's tent; Reuben came and asked his mother for an insult, saying, "Was my mother's sister a troublemaker?" "My mother, would the family of my mother's sister be a troublemaker to my mother?" Thus was the confusion (Shabbat 55:15).

And the sons of Jacob were twelve. Beginning with the first, from the birth of Benjamin, Solomon was the firstborn, and from his time he saw the men of Hamanoth, and Manoah; and his multitudes demanded, to judge him, that he should come, that they were all equal, and all of them righteous, that Reuben had not sinned.

Verse 23

Jacob's firstborn: Even in the hour of destruction, they called him firstborn.

Jacob's firstborn. Firstborn to the inheritance, firstborn to the work, firstborn to the number, and the firstborn was not given to Joseph except that it was made for two tribes. : –Concerning the tribes

Verse 24

Verse 25

Verse 26

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Verse 27

:Mamra. The name of the
city is Kiryat Arba. The name of
the city is Kiryat Arba. To the city is Kiryat Arba. And was it not written from the name of the city of Arba? Thus, in the way that the name is written in all things, it is called Kapul, like this, and like Beth-lehem, Avi-ezer, Beth-el, if it were necessary to cast a curse on it, we have given it at the head of the second tabernacle – Beth-lehem (1 Samuel:16), in the dust of Avi-ezer (Judges 6), Bana-hiel Beth-el (1 Kings 16)

Verse 28

Verse 29

And Isaac was born. There is no earlier or later in the Torah; his marriage to Joseph is preceded by his death to Isaac, who was twelve years old, and whose father was Jacob, Isaac was sixty years old, as we say, and Isaac was sixty years old and If sixty-three years of age are left, then Jacob will die in his twelfth year, and Joseph will be sold at the age of seventeen, and that year will be a hundred and eighty-three years for Jacob, as a hunt? At the age of sixty-three he will be blessed, at the age of forty he will be buried in the house of Eber, at the age of seventy-seven, And in the fourteenth month, Ebed-Bashah, and at the end of the fourteenth month, Joseph was born, as we have said, and it was in the tenth month that Rachel gave birth to Joseph and Gow, and they were ninety-one, and seventeen until Joseph was sold, and a hundred and eighty (Od interprets from the reading from the time Joseph was sold until Sheba Jacob of Mizraim, twenty-two years) And Joseph was thirty-six years old, and seven years seven, and years of famine, Hari 22, and it is written that the days of the two years of Maguri were thirty-six years, we find: Jacob in his sale 18)

Chapter 36

Verse 1

Verse 2

Adah the daughter of Elon. She was Bashemath the daughter of Elon, and her name was Bashemath, because she was a concubine of the gods:
Laaz, Oholibamah. She was a Jewess, and she was called a Jewess, saying that she was a concubine of Baaz, in order to deceive his father: the daughter of
Anah, the daughter of Zibeon. Wasn't the daughter of Anah the daughter of Zibeon? Ana the son of Sheel of Zibeon, who said, "And these are the sons of Zibeon, and who is Ana?" Sheba of Zibeon taught him about his wife Ana, and Oholibamah came out from between them: "They were both sons of a whore." And Hodiah the counselor wrote, "They were sons of a whore."

Verse 3

In the name of the daughter of Ishmael. And why is she called Mahalat? It is mentioned in the Midrash of the Book of Samuel III, that they are healed like this – they are their sins, a foreigner who has converted, and the one who offers sacrifices, and the one who is a wife. And from the measure of the taste of this place: she is called Mahalat, whose
sins are healed: the sister of the prophets. In the name of the Lord, the son of Ishmael was called after his name.

Verse 4

Verse 5

And Oholibamah bare, etc. Korah was a fornicator, and was the son of Eliphaz, who went in unto his father's wives, unto Oholibamah Esau's wife, whose mother was Manoah, and Eliphaz's chiefs at the end of the matter (Genesis Rabbah)

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Verse 6

And he went to a land where he would live.

Verse 7

And the land of their residence could not. To provide for the flocks of their flocks (Gen. 1:1). And because of Jacob his brother. Because of the shepard, the debt of the shepard, the decree "For your seed shall be a stranger," imposed on his seed, shepard laughed, saying, "Go away from here, I have no portion, neither in the land, nor in the land of the shepard, nor in Pharaoh the shepard, and because of the shame that he sold in his virginity."

Verse 8

Verse 9

:And these are the children born to his sons, now from Shelah to Sha'ir.

Verse 10

Verse 11

Verse 12

And Timna was a concubine. To acknowledge the greatness of Abraham's seed, how much he was eager to cling to his seed. Timna was the daughter of Alufim, as we have said, and the sister of Lotan, Timna, and Lotan of the Alufim of the inhabitants of Seir, was of the freedmen who dwelt in front of them, saying, I am not worthy to be married to you, the Levite, and I will be a Philistine. And in the words of the seas, a sign was set among his sons, Sheel of Eliphaz, from the hand of Sheba concerning his wife Sheel of Seir, and she went out, and the sons of Seir were separated from among them, and when she grew up, she became a prostitute, and she recognized and was Lotan's sister, and she was separated from him, and she did not desire him. :She was his sister from his mother's side and not from his father's side

Verse 13

Verse 14

Verse 15

These are the chiefs of the sons of Esau. The heads of their families

Verse 16

Verse 17

Verse 18

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Verse 19

Verse 20

The inhabitants of the land. Those who lived in it before Esau made a name for themselves. And many of them preached (Shabbat 5:5) that they were well-versed in the settlement of the land; this one did not buy olives, this one did not buy grapes, that they tasted the dust and knew that it was a planting site.

Verse 21

Verse 22

Verse 23

Verse 24

And he answered. And the sixth part is left, and it is as it is, and he answered, and he multiplied in the place, and gave and sanctified and served: trampled (Daniel 8), fell asleep and rode on a horse (Psalms 6:10)
He answered. Did he say to Ma'alah that his brother Shel was a black-haired man, and here he is calling his name his son? The teacher of Sheba: Black-haired man on his mother's side and
gave birth to Ana, the children of the day. Mules, a donkey mates with a female horse and gives birth to a mule, and he is a bastard and brings forth a male child; and why is his name called Days? The threat of death is imposed on the living, as Rabbi Haninah said: "From my days no one has asked me about the killing of a child or an animal" (Chulin 7) and did not the prophet refuse? And there was no need to write, "Do not call and live," but "and live," because the wound will never be healed, in the beginning of Yashan (this is for us from the clan of the freedmen, but for the sake of Timnath, and to acknowledge the greatness of Abraham, as I have interpreted to you.

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Machine Translated by Google

And these are the kings, etc. Shimeah was, and as the adversary of the adversary Jacob and Bethel, the kings of Esau reigned in their days, these are, Saul and Ishbosheth, David and Solomon, Rehoboam, Abijah, Asa, Jehoshaphat; And in the days of Jehoram his son, it is written, In his days Edom revolted from under the hand of Judah, and they made a king over them (2 Kings 8), and in the days of Saul it is written, And there was no king in Edom (1 Kings 22)

Verse 32

Verse 33

Jobab son of Zerah from Basra. Basra is one of the cities of Moab, as we say, "And upon the cities, and upon Basra," etc. (Jeremiah 48); and as for me, when a king rises up against Edom, he will come to fight with them, as we say, "For there is a sacrifice to the Lord: in Basra" (Isaiah 34)

Verse 34

Verse 35

Who smote Midian in the field of Moab. Midian returned from war against Moab, and the king of Edom went to help Moab; and from there we are to Midian, when Midian and Moab were at war with each other, and in the days of Balaam they did: Peace to bind Israel

Verse 36

Verse 37

Verse 38

Verse 39

:Whose daughter is gold? What is gold? He was rich, and there was no gold in his eyes to be counted.

Verse 40

And these are the names of the dukes of Esau. They were called after the names of their dukes after the generation of Hadar, and the kings ceased from among them, and the first that are remembered for their generations, are the names of their births; and thus it is interpreted in the words of the days, and the death of Hadad: and the dukes of Edom were Timnath and Gomer.

Verse 41

Verse 42

Verse 43

Magdiel: She is Roman.

Chapter 37

Machine Translated by Google

Verse 1

And Jacob sat down, etc. After you wrote to you, the descendants of Esau and his descendants will go by a short route, which were not calculated and calculated for the journey, O Lord, they will settle and the order of their battles will be yours, you will inherit the land, the descendants of Jacob will go by a long route, all the journeys of their ancestors, according to their calculations before the place. To the Lord in them, and so it was that Moses came forth in the twelve generations of Adam and to Noah, so and so begat so and so, and when Noah returned to Abraham, the Lord in them, and so it was that Moses came forth in the twelve generations of Adam and to Noah, so and so begat Moses, and Moses in them Bo. The parable of a sick man's sickle, a man uses it in a sick man's grave and is buried in a grave until he takes the sores out of his hand and takes the sickle. So Jacob sat down, the sickle, and when he found it, he was a parable of

This is my flock, its camels are gathered together, its herds are gathered together, my flock is gathered together, how can I gather all this flock? Is there one who is awake, when one comes out of the burning bush, who burns all of them? So Jacob, seeing all the champions written above, was amazed and said, "Who is able to subdue them all?" What is written for Mata, these are the ones that the house of Esau made for the sake of the children of Jacob and Joseph, it is written and the house of Jacob was a man and the house of Joseph for (Obadiah 1) – a spark will come out of Joseph that will consume and burn them all

Verse 2

These are the stories of Jacob. And these are the generations of Jacob, according to their journeys and their migrations until they returned to the land of Jacob. Their first grandfather was Joseph, the son of Joseph and Gomer. By his hands they migrated and went down to Egypt. This is another migration of the tribe of Shelah, which is called the word of the Lord, and is written on its wheels. And from the generation of Deuteronomy, the inscription is: The generations of Jacob In Joseph, from the perspective of many things, one, that Jacob himself did not serve Laban Joseph: but in Rachel, and that they were icons of Joseph, like him, and whatever happens to Jacob, I will do to him. This one is judged and this one is judged, this one's brothers seek to kill him and this one's brothers seek to kill him, and so on - in the Lord. And Od is still commanded to sit, when Jacob asks to sit in peace, he jumps on him, his anger is aroused, because Joseph is a righteous man who asks to sit in peace, the Lord said, "He does not judge the righteous in what is prepared for them in the world." :Come, but those who seek to dwell in peace in this world
And he was a youth. He was doing the things of youth, arranging his hair, and applying makeup to his eyes, so that he might be seen to be

beautiful: the sons of Bilhah. As Reuel said to the sons of Bilhah, because his brothers despised them, and he: offered up their evil talk. All
the evil that Reu saw in his brothers, the sons of Leah, she would tell their father, that they were eating every part of the living, and despising the sons of the maidservants to call them servants, and were jealous of the virgins, and were three times as weak: and they slaughtered a young goat in its sale, and did not eat it alive, and on a slander that was told about them, they were lying. "Joseph was sold as a slave," and because of the sins he committed against them, and his master's wife took them as slaves to their brothers, their

slander. All the tongue of the slanderer was a slanderer, all that could be done to speak evil of them, was a slanderer. The tongue of the slanderer was the lips of the slanderers (Song of Solomon 7)

Verse 3

All that is said is that of the old man. He was born in his old age. And Enkelos, which means son of the wise, is this: from that time and through his tradition. That is, these are icons whose likeness is like his.
Passover. My tongue is full of words, like Carphas and Tekelet, like the linen of the Passovers, Tamar and Amnon, and the six of his daughters, who were sold to Potiphar and the merchants, to the Ishmaelites and the Midianites.

Verse 4

And they could not speak peaceably. From the midst of their shame, to the extent of their praise, they did not speak one with their mouth and one with their heart. :Talk to him. To talk to him.

Verse 5

Verse 6

Machine Translated by Google

Verse 7

From the dumb to the dumb. As the translation of the word means “to be bound” – “to be bound”, and so he carries his burdens (Psalms 126): “And as if he were a tongue of a dream, and the burdens he takes up and proclaims.”
:My soul rose. She straightened up.
:And also standing. To stand on a pillar in a trance

Verse 8

:And on his words. On their evil slander that was brought upon their fathers

Verse 9

Verse 10

And he told his father and his brothers. And after he had told his brothers, he returned and told his father in their presence.
:And he rebuked him. According to Shehia, he casts hatred upon him.
Come, let's go. And your mother is a grave, and she didn't know that things would lead to trouble for the fool who raised her like his mother. And many of them say from this that there is no dream without empty words, and Jacob intended to remove the matter from the hearts of his sons that they would not buy it, so he said, "If it were a prophet and a prophet - as if I were able to do it in your mother's house: so the rest is empty."

Verse 11

Keep the word. Be patient and wait for my coming, and keep faith (Isaiah 26), and do not: keep my sin (Job 14) – you will not die.

Verse 12

:To herd the sheep. Point out that they did not go but to herd the sheep.

Verse 13

Here I am. To speak humility and promptness, he hastens to his father's commandment, and even though he is present, he knows his brothers: that they hate him.

Verse 14

From the Hebron Valley. And Hebron is not a mountain, as it is said, and they went up by the Negev and came to Hebron (in Numbers 13), but a deep counsel of the righteous, the grave in Hebron, to fulfill what was said to Abraham among the sons: For a stranger shall be thy seed (Genesis 15:13) and came to
Shechem. A place prepared for Pharaoh, where the tribes were corrupted, where he afflicted the Dinah, where she was divided: Queens of the House of David, as we are told, and Rehoboam went to Shechem (1 Kings 12)

Verse 15

And a man found him. This is Gabriel, whom we said, and the man Gabriel (Daniel 9:21)

Verse 16

Verse 17

:They drove away from this. They drove away from the brotherhood.
Let's go to Datina. Ask for the treasures of the gods that will place you among them. And according to his simplicity, there is a place for him, and no one will call him out of his simplicity.

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Verse 18

:And they were deceived. They were filled with deceit and
deceitfulness. :As he is with him, with him, as he says, to him

Verse 19

Verse 20

And we will see what his dreams will be. Rabbi Yishak said, "This is what my sermon says, the Holy Spirit says, 'Yes, they say, we will kill him and the writing is finished.' And we will see what his dreams will be - we will see whether a word from me will come true, whether it is yours or mine." And if they say, "Let us see what his dreams will be, that the purpose of killing him will be to nullify them: his dreams."

Verse 21

:No soul was spared. A soul's blow, that is death.

Verse 22

In order to save him. The Holy Spirit testifies to Reuben that he did not say this except to save him who returns: He and He will bring him up from there, saying, I am the firstborn and the greatest of all the sons of Sheba, the hair of the head shall not be tied except to me.

Verse 23

: His shirt. This is Haluk : The
striped shirt. He who adds his father will leave his brother

Verse 24

And the pit only has no water in it. It is heard that it is said, "And the pit is empty, I do not know that there is no water in it." What Talmud says that there is no water in it? There is no water in it, but scorpions and scorpions live in it (Bereishit Rabbah, Shabbat 22)

Verse 25

: You hosted. As translated, you served, in the name of the hosts of the guests.
And their camels are carrying, etc. Why did the inscription publish their name? To inform the righteous that they are not drunk, that there is no Arab robe to wear except oil and perfume, which smells bad, and for this they have been adorned with perfumes, that they will not be harmed by a bad smell.
Nechat. All the confectioners of the many spices are called Nechat, and Ken and saw all the house of Nechat (2 Kings:20) – a confectioner of spices. And Enkelus translates it into the language of Shavua:
Ciri. The burning that drips from the trees of the ketaf, and it is the dripping that falls with the marks of the incense
And Lotita was named in the language of Mishna. And many of his wives spread out a root of grass, and called it Astroluzia: in the mask of the field.

Verse 26

What is the treasure? What is the treasure? As
translated: And we covered his blood. And we covered his death.

Verse 27

And they heard. And they received from him, and every hearing that is received words like this, and like this, and Jacob heard a voice interpreted, received; And all that hearkened to the ear, as Gen. and he heard – to his father, he did and he heard all that was interpreted – the Lord God walking in the garden, and Rebekah heard, and Israel heard, I have heard their complaints: and he heard, and he heard, and he heard, he heard before me

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Verse 28

And people from Midian passed by. This is another passage, and the inscription tells us that we have been sold many times.
And they continued. The sons of Jacob took Joseph out of the pit and sold him to the Ishmaelites, and the Ishmaelites to the Midianites, and the Midianites to the Egyptians.

Verse 29

And Reuben sat down. In his marriage there was no name, that his day should come to visit his father night and day. He was busy: he was in his drinking and in his fasting because of the confusion of his father's deeds.

Verse 30

Where am I coming from? I will escape from the sorrow of my father.

Verse 31

:Goat hair. Its blood is like human blood.
The linen. This is the name, and when it is sewn to another piece, like the linen of Joseph, fine linen, fine linen: woven, fine linen

Verse 32

Verse 33

And he said, "My son's robe. It is an evil
beast that has eaten it." The Holy Spirit shone upon him, and he was so angry that Potiphar's wife was angry with him. And why did he not reveal the Kaaba? According to him, he was exiled and cursed by all who would reveal it, and who would share the Kaaba with them (Tanhuma), but he would laugh, knowing that he was alive, saying, "I will reveal it, and the Kaaba does not want to reveal it."

Verse 34

Many days. Twenty-two years, from the time of his birth until Jacob went down to Egypt, as it is said, Joseph was seventy years old and thirty years old, and he stood before Pharaoh, and the seventh year was the second year of the seven, and the years of famine came when Jacob went down to Egypt, twenty-two years, as opposed to twenty-two years Jacob, who had not yet attained the honor of father and mother, went to Laban, and for two years he went on his way, returning from Laban's house, and for twenty and a half years he remained in Laban. (Megillah 16) – Who said to Laban, “This is my twenty years in your house, my hen, in the tabernacles, and six months in the house of God.” – “I am against you, and I will end up as a rival.”

Verse 35

And all his daughters. Rabbi Yehuda Omer says that twin brothers were born with every tribe and tribe and were married, Rabbi, all his descendants, that no one is prevented from reading: –Nehemiah says that he was like Naaniah, but what about him and all his daughters?
To his son in marriage and to his daughter in marriage
And he refused to be comforted. No one accepts comfort for the living and believes that death is a curse: let it be forgotten from the heart and not for the living (Genesis Rabbah)
I will go down to my son. As it is upon my son, and he will multiply to the graves with a tongue upon him, to Sheol and to the house of blood (2 Samuel 21), to the taking of the ark of God and to the death of her father and her husband (1 Samuel 4) I will bury him in mourning, and I will not be comforted all my days. And he said, -But she asked. His tongue is a grave, which is Gehenna; this sign was delivered by my hand from my mouth. Heroism, if none of my sons die in my lifetime, I am certain: I will never see hell.

And his father wept with him. He laughed, he wept because of his sorrow for Jacob, but he did not mourn, for he knew that he was alive.

Verse 36

:The Cooks. The King's Beast Slayers

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Chapter 38

Verse 1

And it came to pass at that time. Why was this matter brought to this place, and did he cease in his matter concerning Joseph?
For his brothers had brought him down from his greatness when they saw their father's affliction, saying: You said to his friend, If you had said: To his return, they would have listened
to you: And from his
brothers: Even a man of Edom. He shared with him

Verse 2

Canaanite: Tagra (Genesis Rabbah)

Verse 3

Verse 4

Verse 5

And it was false. The name of the place. And I say, "I am the one who is called false from birth, and he will be like a liar to me (Jeremiah 15), since he will not lie from his days (Isaiah 58), and if it is not so, what is the matter with us? And I saw him, and his name was called Shelah, and the end of the passage."

Verse 6

Verse 7

Evil in the sight of the Lord. As the wickedness of Onan, who destroyed his seed, as it was said of Onan, and he killed him also, so was his death: as for Er, he killed Onan. And why was Er destroying his seed? That he might not go and spoil his beauty.

Verse 8

:And raise up seed. The son shall be called by the name of Hamet.

Verse 9

And he destroyed the earth. He destroyed it from within and shone from without (Genesis Rabbah)

Verse 10

Verse 11

For he said, etc. As he said, she was a sign in a difficult place, which he did not know how to hide:
for he said, lest he die. She is strong, this is her people's place (Ketubot 43)

Verse 12

And he went up to the shearers of his sheep. And Timnath went up to stand by the shearers of his sheep.

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Verse 13

He went up to Timnah. And Samson said, "And Samson went down to Timnah" (Judges 14)? When the mountain was full, it was: "He sat down, they went up to it from here and they went down to it from there."

Verse 14

:And she fainted. She sat down with her face turned away, that he
should not know her, and she sat down at the opening of their eyes. At the opening of their eyes, at the opening of the paths, that the way of Timnah was laid. And his multitudes preached: At the opening of the path of Abraham our father, that all eyes wait to see him (Sotah 10)
For she saw that hers was growing, etc. Because of you she abandoned herself to Judah, who was eager to stand: from him are sons

Verse 15

And he thought she was a prostitute. According to the law, she sat in the street corner
because she had covered her face. And he could not see her or recognize her. And the Midrash of the Rabbis said, "Because she had covered her face, when she was in her mother-in-law's house, she was ashamed, and she did not show mercy to you."

Verse 16

He turned to her on the road. From the path she was on, she leaned towards the path she was on, and in a bold voice: "Come, my lord.
Prepare yourself
and your knowledge for this." All the words of the tongue are in the tongue of the time, out of place: to translate it into the language of the given, and even those of the time are close to the language of the given.

Verse 17

:Guarantee. Mortgage

Verse 18

:Your seal and your thread. Your strength and your strength – when you seal it, and your symbol, when you cover it, is covered with it.
And he blessed him. Mighty ones come forth from it, righteous ones come forth from it.

Verse 19

Verse 20

Verse 21

:Dedication. Sanctified and invited to prostitution

Verse 22

Verse 23

:Take it for her. She will have what she wants.
Lest we be despised. If we ask again, the matter will spread and I will be ashamed, for what should I do again: for the truth of my words, behold, I
have sent this kid. By me Judah deceived his father with the garments of goats, who was baptized with the linen of Joseph: in his blood, he was deceived, he also with the garments of goats (Genesis Rabbah)

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Verse 24

About three months. Most of the first month and most of the last month and I will pay them (Nada MN). And every month, like the third month, like the sixth month, like the month of the month, like the month of the month (Esther 9), like the month of the month (Isaiah 11), and so Onkelos translated the words of Jerahia:
pregnant for harlots. There is a word, a fetus like a pregnant woman, and like It is as bad as fire and
will burn. Ephraim Mikacha said from the time of Rabbi Meir, in whose name Shel was, he was a priest, according to you:
condemn her to burning.

Verse 25

:He finds. To burn.
And she sent to her father-in-law. She did not want to hide his face and say, "I am a prostitute," but to a man who is a good husband to her, saying, "If he confesses, he will confess himself, and if not, they will burn me, and not hide his face." From:
Noah said to the man, "They will make him a ram for the fire, and they will not hide the face of his friends in
the multitudes: Please recognize. There is nothing but a difficult word – Know your Creator, and you will not lose three souls.

Verse 26

:Tzaddaka. Her words are
should say from me, from me. She is a transgressor. And many of his ancestors, the late, demanded that a voice should come out of her and that she and from me the words should come out, according to me, when she was a prostitute in her mother-in-law's house, I decreed that kings should come out of her, and from the tribe of Judah: I decreed that kings should arise in Israel.
:For therefore I did not give it. For I did it in judgment, because I did not give it to my son Shelah, and he did not add any more. Six words he did not add, and six words he did not cease. And his companions were Eldad and Medad, :And they did not add, and they interpreted and did not cease

Verse 27

:When she was about to give birth. And he said to Rebecca, "And her days were fulfilled to give birth?" To Helen for the full and here for the lacking.
And behold, twins. Full, and the one is lacking, because one is wicked, but both are righteous.

Verse 28

:And he gave a hand. He put out one hand, and then tied it on his other hand and brought it back.

Verse 29

:You broke through. You held on tight.

Verse 30

Which is on his other hand. Four hands are like this, as against four forbidden things that Achan brought forth from him.
And six sayings are like against four things: a shekel, a shekel of Shinar, and two pieces of silver, a shekel: which are shekels of weight, and a tongue of gold, with a great head.
And his name was called Zerah. After the name of Zerah, the second sight.

Chapter 39

Verse 1

And Joseph was taken down. Returning to the first subject, is it not that he should be punished in order to glorify his descent, like Judah's, for his sale, like Joseph's, saying that in his way he was brought down from his greatness, and even in order to glorify the deed of his wife, like Potiphar's deed of Tamar, saying to you, what in the name of heaven is this? This in the name of heaven is this,
that you are afraid? :In Astrology, Shelah is about to bear children by him, and she does not know whether they are from her or from her own family.

Verse 2

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Verse 3

:For the Lord is with him. The name of the heavens is open in his mouth.

Verse 4

"And he has everything. He has a short tongue, he lacks "Asher

Verse 5

Verse 6

:And he knew nothing of it. His heart was not inclined to speak.
:For if the bread. She is his wife, but he speaks with a pure tongue. And
Joseph was handsome. When the bird saw that he was ashamed, he began to eat and drink and to curl his hair, saying: The Lord said, "Your father is a mourner, and you are a curler in your hair. I will stir up the bear in you, from the very beginning."

Verse 7

And his master's wife took him, etc. Every place that we say after your highness

Verse 8

Verse 9

They shone on the cities. And I have sinned against God. The sons of Noah

Verse 10

:To lie down with her. Even without using
:To be with her. For the world to come

Verse 11

And so it was this day. As it was said, and it came to pass in the tenth month, that a special day came, a day of mourning, a day of mourning for them, when they all went to the house of Azariah, saying, "There is no day like this day for me to beg for Joseph." She said to them, "I am sick and cannot go to bed (to rest) to
do his work." Rav and Shmuel, one said to his wife, "Malachi, and one said to his wife, "Do your work with her." But: If you saw him as the likeness of his father's blood, etc., you would have seen him in the mask of a pervert (page 37)

Verse 12

Verse 13

Verse 14

See, he brought it to us. This is a short story – he brought it to us, and he did not depart from me. He brought it, and on the altar:
Saying, "So be it."
Hebrew: From across the river, from the people of Eber (Genesis Rabbah)

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Verse 15

Verse 16

:Your Excellency. Shel Yosef

Verse 17

:Come to me. The Hebrew slave you brought to us laughed at me.

Verse 18

Verse 19

And it came to pass, when his master heard it, that he said, It is so, and it was known that she said these things: To me, your servant, the matters of Tashmis are as these.

Verse 20

Verse 21

:May grace be upon him. May it be acceptable to all who see it, to say, "All is beautiful and gracious" in the Mishnah.

Verse 22

He would do. As translated in Maimra, he would be a worker.

Verse 23

:Wherever the Lord is with him. In the path of the Lord be with him.

Chapter 40

Verse 1

After these things. According to the custom of the righteous, the curse was pronounced on the righteous in the mouth of all, to speak of him and to condemn him. The Lord brought upon them the fragrance of his fragrance, that they might turn to themselves and not to him, and yet the fragrance of the righteous would come upon their hands:
their sin. This is found in the pots of the potters, and this is found in the jars of the potters, and this is found in the jars of the potters, and this is found in the jars of the potters. The king's mouth, and no one can speak of baking except in the mouth, and in the palace of the king.

Verse 2

Verse 3

Verse 4

And the chief butler appointed Joseph. To be with them

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And there shall be days in the watch. Twelve months.

Verse 5

And they both dreamed a dream. And they both dreamed a dream, this is its interpretation, and they each asked each other, "What is the meaning of the dream?" And the king of the north saw that it was good that he had interpreted his dream and its interpretation. :The two of them – :Each one is like the solution to his dream. Each one dreamed a dream similar to the solution that was about to come upon them.

Verse 6

:Sullen. Sad as a lion and wrathful (1 Kings 20), wrathful of the Lord (Micah 7)

Verse 7

Verse 8

Verse 9

Verse 10

:Srigam. Long songs, which are read by Viditz Balaz, seemed to me in my
dream as if it were a flower, and then the flower bore a bud, –And he is like a flower. He is like a flower, and she is like a flower.
and they made a smadar, Ashpenir Balaz, and then they ripened it, and it was like a flower that blooms in the heart. Therefore,
the translation of the song is a flower of a large flower, as it is written: "In the beginning of the year there will be a bud" (Isaiah
18), And it was written, and it brought forth a flower, and a branch, and a bud (Numbers 17)

Verse 11

:And I will slaughter. As the translation says, "And you shall be slain," and the multitude of the six tongues of the Mishnah.

Verse 12

:They are three days. They are a sign that you will go for three days, and there are six sermons of the great Agada (Chulin 22)

Verse 13

Pharaoh will lift up your head. In Heshbon, when he commands the rest of his servants to serve before him at the feast, he will set you on his right hand: among them
:Likewise. Basis of your chain and your seat

Verse 14

:For if you remember me with you. If you remember me with you, then my solution will be good for you.
And please do me a favor. There is nothing but a hard time.

Verse 15

Verse 16

Baskets of my holes. Baskets of peeled, hollow, hollow, hollow, and in their place are six of the many, and the way of my acquaintances: the face of the cisterns, who are called Oval, there is a laz, to give them in their baskets

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Verse 17

Verse 18

Verse 19

Verse 20

The day you gave birth to Pharaoh. The day you gave birth to him, and they call it the day of Genusia. And the language of the woman who gave birth, according to which the child is not created except by the hands of others, that life gives birth to the woman, and therefore life is called a mother, and therefore your children will be born on the day you give birth to them (Ezekiel 16) and therefore after washing the body (Leviticus 13), that his clothes will be washed by the hands of others

And he carried the head, etc., according to the rest of his servants, who were the servants who served him at his table: and he remembered him among them, as he carried the head (in Numbers 1), to the tongue of Minyan.

Verse 21

Verse 22

Verse 23

:And the chief cupbearer did not remember. He was
in the day and forgot him. Later on. From the face of Shethlah, Joseph was remembered, he was required to be a banished for two years, as it is said, Blessed is the man whose trust is in the name of the Lord, and who does not turn to the mighty (Psalms 40) – and he did not trust in the Egyptians, who are called Rahab.

Chapter 41

Verse 1

:And there was an end. As the translation of it is an end, and all the language of the
end is an end, it is on the river. All the rest of the rivers are not called lights outside of the Nile, from before the face of the whole earth they are made lights lights by the hands of man and the Nile goes up among them and waters them, by which there are no bodies: they go down in their streams frequently as the rest of the lands

Verse 2

Beautiful in appearance. It is a sign for the seventh day, that creatures look beautiful, one to another, that there is no eye of creation: a sorrow in its company.
:In the meadow. In the pond, from the mouth of Balaam, as his brother is driven mad (Job 8)

Verse 3

: And thin meat. Tinbash Balaz, to thin tongue

Verse 4

:And they ate it. A sign that all the joy of the Sabbath was forgotten in the days of famine.

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Verse 5

:In one line. Todal Blaaz
Health: Shainash Balaz

Verse 6

And a blow. The despair of Balazs, a forward-looking man, blows, a tongue that is transparent, the blow is always on my hands:
the sign of the blow on him
:Kadmin. A spirit from the east, who read at the Balazs school

Verse 7

Health: Shainash Balaz
And behold, a dream was told to him, and the interpreters were called.

Verse 8

And his spirit was troubled. And his spirit was troubled, rattling within him like a bell; and Benbuchadnezzar says, And his spirit
was troubled (Daniel 2), according to which there were two trances, the forgetting of the dream and the obscurity of its solution (Genesis:
Rabbah)
My nose. The nostrils are at the time of the dead, who are in mourning. The Timites are the Aramaic language: And in
the morning the house of Shehu was full of Timaiah (the tents of the Exodus), full of
omens, and there was no one to interpret them for Pharaoh. They were interpreted, but not for Pharaoh, for there was no
sound in his ears, and there was no spirit in their interpretation, for they said, "Seven daughters are born to you, and seven
daughters are born to you." Kober (Genesis Rabbah)

Verse 9

Verse 10

Verse 11

A person is like a dream solution. A dream that is seen as a solution that we have solved for ourselves and is similar to it.

Verse 12

:A Hebrew slave boy. Cursed are the wicked, whose goodness is not complete, they mention him with a slanderous tongue:
A boy. A fool and no one can see his greatness.
Hebrew: Even our tongue does not know it.
:A slave. And it is written in the customs of the Egyptians that no slave shall be led astray and shall not wear flesh-colored clothes.
:A man as he dreamed. According to the dream and close to his purpose

Verse 13

Answer me. Pharaoh, remember the above, as Pharaoh said, Pharaoh was angry with his servants; He called a short man to the
tongue, and he did not leave me, he answered, because there is no one to leave; who answered? Who answered him in his hand
to answer, and he is: Pharaoh; and so is the way of all the short men, for whom his foxes to do they shut up the matter

Verse 14

From the pit. From the prison house, which is like a cistern, and every cistern that is called a cistern is called a cistern, and even
if there is no water in it, it is called a cistern, and Balaam is shaved.
From the glory of the queens (Bereishit Rabbah)

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Verse 15

:You will hear a dream to interpret it. You will listen and understand a dream to interpret it.
:Listen. The tongue of understanding and the ear, as Joseph hears, but you will not listen to his tongue, Antindra Balaz

Verse 16

To the peace of Pharaoh In my mouth – alone. There is no wisdom from me, but God will answer – he will give me

Verse 17

Verse 18

Verse 19

:Poverty. As weak as it is known, as poor as it is, as a curse (2 Samuel 13): And flesh. All
the tongues of the poor are called fleshless, and in the wilderness of the land.

Verse 20

Verse 21

Verse 22

Verse 23

Thin. Thin in the Aramaic language is a rock, the mountains of Hen are like a tree, but they are as hard as a rock, and you translate it as a bud: but nothing, a bud – there is nothing in them but the seed, according to which we have emptied it of the seed.

Verse 24

Verse 25

Verse 26

Seven years and seven years. All are but seven, and the dream of the dream repeated itself, according to the word of the prophet, as it is interpreted in the end, and concerning the years of the dream, etc. In the seven good years it was said, "Tell Pharaoh," according to the word of the prophet, "Surely there will be plenty," and in the seven years of famine it was said, "Show Pharaoh," according to the word of the prophet, "And he is far off, and he is cast into the mouth of a seer."

Verse 27

Verse 28

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Verse 29

Verse 30

:And all seven are forgotten. It is the solution of swallowing.

Verse 31

"And the seven do not know. It is a solution." And it was not known that they came to the sacrifice.

Verse 32

:That's right. Invited.

Verse 33

Verse 34

:And five. As they interpreted it, they hastened; and so were five (Exodus 13)

Verse 35

He ate everything. He said, "You have tasted it with a spoon and a little bit of it, and you have eaten it with a spoon, and you have eaten it with a little bit of it, because everyone who eats milk has tasted it with a spoon and a little bit of it,
under the hand of Pharaoh." In his palace and in his treasures.

Verse 36

And there was food. The gathering was like a heap of grain, the gathering of the hidden things for the sustenance of the earth.

Verse 37

Verse 38

Who is found like this. Is it forgotten like this? If we go and seek it, is it found as it is? Is it found to be a tongue of confusion; and so: all the A that is used in the head of a box and is marked with a key

Verse 39

:There is no one as wise and prudent as you. If you seek a wise and prudent man, you will not find one like you.

Verse 40

They will be made by your hand, as they were made by a well (Psalms Because my people Every enemy It will be filled, it will be heated – 2:2), Garnishon Balaz
:Only the throne. They will call me king.
:Throne. To speak the name of the kingdom, as he did, and exalted his throne above the throne of the Lord the King (1 Kings 1)

Verse 41

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I have given you. I have given you a name, and yet I have given it to the tongue, as it is, and I have given you a high place (Deuteronomy 26); between greatness and lowliness, a fall to the tongue, I have given it to him, as I have given you abjectness and lowliness (Malachi 2:1)

Verse 42

And Pharaoh took off his ring. The giving of the king's ring is a sign to me, that I may be great: and I will clothe myself with six garments.
The matter of calculations is a matter of greatness
among the Egyptians. Anak, and on it is a paved surface called a bed, and so I have laid my bed with mats (Proverbs 7) surrounded by mats of stone, on the mat that is in the azra, and it is – my bed is paved with mats, in the language of the Mishnah: a floor

Verse 43

:In the second chariot. The second to his chariot, which travels in the shadow of his
blessing. When translated "Din Abba Lemalcha", Rech in the Aramaic language (not Roman) means Melech; in the Hashtafin there is no Rekha and no Bar Rekha, and in the words of the Agada, Rabbi Yehuda Abracha taught that this Joseph adds that he is a father in wisdom and a Rech in wisdom, and said, "Rabbi Yose ben Dormaskit, how long will you distort the inscriptions against him? There is no Abracha except To the tongue of their knees, that all should be gathered and brought forth under his hand, as it is said, "And we shall give him his sign and his body."

Verse 44

I am Pharaoh. You can with your own hands cut off a branch over my kingdom, and I am a branch that no one can shoot with. I will be your king, and besides you and your family, and this is a pattern that is not yours. I am Pharaoh. In your presence, – :the chair
alone :his hand and his foot. As translated

Verse 45

:A deciphered code. An interpreter of codes; and there is no deciphering of a simile by
the name of Potiphar. He is Potiphar, and was called Potiphar because he was hidden from him, because he lusted after Joseph: to lie down with a man (Sotah 13)

Verse 46

Verse 47

And the earth did as they interpreted it, and no tongue was separated from the tongue of Asaiah.
:To be stingy. Bit upon bit, hand upon hand, they were hoarders.

Verse 48

He ate the field of the city, which was surrounded by it, and gave it to the people. He gave the land and the land its fruits, and gave it to the people: in the harvest from the dust of the place, and he kept the harvest from rotting.

Verse 49

:Until he ceased to write. Until the writer ceased to write, and therefore he called it a short story, which is
used in this language. :For there is no number. According to him who has no number, and blessed because

Verse 50

Before the year of famine comes. From where it is forbidden for a person to sleep on his bed during the famine (Ta'anit 11)

Verse 51

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Verse 52

Verse 53

Verse 54

Verse 55

And all the land of Egypt was famished. When you come, gather grain outside, according to the word of Joseph, whatever he tells you, do. According to the word of Joseph, he said to them, "Go and tell him, and when he returns to Pharaoh and says, 'Thus he says to us,' he said to them, 'Why have you not stored up grain? And why did he not declare to you that the famine was coming?' They said to him: We gathered much and it is rotten. He said to them: If so, do whatever Asher says to you. If a carrot is cut down over the grain and it is rotten, how much more if it is cut down over the grain and it is rotten?

Verse 56

:On all the face of the earth. From where are these ten on the face of the earth?
:All that is in them. As you have translated it, I am a wretched Jew.
And he broke it to Egypt. He broke it to the tongue of the merchant, and to the tongue of the merchant; as here is a use for the tongue of the merchant; they broke it to us a little food, to the tongue of the merchant. And do not say, It is not there, for if they are in the wilderness, they will drink wine and milk, and go: they broke it without money, and without a price for wine and milk (Isaiah 55)

Verse 57

And all the earth came from Egypt to Joseph to break, and if you demand it according to its order, it would be necessary for you to write: To break: From Joseph

Chapter 42

Verse 1

And Jacob saw that there was a plague in Egypt. And what did he see? And did he not see it, but hear it, as it is said, Behold, there is a plague in Egypt; and I have not heard, and what is it, and what did he see? He saw in the Asphklariya of the holy place which was still: it was a prophecy from Moses to inform him in Pharos that this was Joseph
Why do you look at yourselves? Why do you look at yourselves in the sight of the sons of Ishmael and the sons of Esau as if you were seventy? At that hour there was still a feast for them (Taanit Y). And to me it seems simple why you should be afraid, why everyone should be amazed at you and be amazed at you, because you do not ask for food before you have eaten what is in your hands. And from others I have heard, that it is like a tongue, why He will be as strong in hunger, and as he is satisfied: he also teaches (Proverbs 11)

Verse 2

:Go down there. And he did not say to him, a sign to them that they would die and ten years that they would serve the Egyptians as a manna.

Verse 3

And Joseph's brothers went down. And the sons of Jacob did not write, but they were envious of him, and they gave it to their hearts: to live with him in brotherhood and to redeem him with all the wealth that they had given to them.

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Ten. What does the Talmud say, and is it not written, and Benjamin my brother Joseph did not send? Except for the matter of brotherhood, they were divided against God, so that the love of all was not equal, and the hatred of all was equal; but for the matter of breaking: for all had one heart for them (Genesis Rabbah)

Verse 4

Lest a calamity befall us. And when we return home, will they not call upon Him? Rabbi Eliezer ben Yaakov said, from the place where Satan laments: In the hour of danger (Bereishit Rabbah)

Verse 5

Among those who come. They are ashamed that they will not be recognized, according to what their fathers commanded them, that they should not all be seen at the entrance of the first, but that all the first should gather at the entrance, so that the evil eye will not rule over them, that all of them are beautiful and all of them are heroes.

Verse 6

:And they bowed down to him. He fell on his face, and all that he worshipped was the stretching out of their hands and feet.

Verse 7

And he became a stranger to them. He became a stranger to them in hard words.

Verse 8

And Joseph recognized his brothers, and they had compassion on them, and they did not recognize him. According to the seal of the elders, he left the prison without the seal of the elders, and now he came with the seal of the elders (Ketubot 27) and the Levites. And Joseph recognized his brothers when they delivered them into his hand, and he recognized that they were his brothers, and they had compassion on them, but they did not recognize him when he fell into their hand to deal with him as a brother.

Verse 9

:Which he dreamed for them. Upon them; and he knew that they would arise, that the mountains which he had laid low were the earth's wake. The land is uncovered – from where it rests for the sheep, as the source of the mountain is called (Leviticus 20), and as Aram and Ariya (Ezekiel 16), and so all the nakedness that is in the land is called uncovered, and it is carefully examined: as the house is examined (2 Kings 12), the house is torn, but the interpretation is not precise, other than the language of the source.

Verse 10

:No, my lord. You shall not say so, for the rest of your servants have come to break bread.

Verse 11

We are all the sons of one man. The Holy Spirit shone on them and they were united with them, for he was the son of their father. Truly, as you have spoken (Exodus 10), so the daughters of Zelophehad speak (Numbers 27), and his transgression is not as his own (Isaiah 16).

Verse 12

For you have come to see the nakedness of the land. You have gathered at the twelve gates of the city, why did you not gather at the first gate? (Genesis Rabbah)

Verse 13

And your twelve servants said, etc. And in the way of the first sign, which we have not found, we scattered throughout the city to seek him.

Verse 14

He is what I have spoken. The word that I have spoken, that you have heard of, is the truth and the truth, this is known by its simplicity. And he said to them, And if you find him and he stops you from the treasury of the great, will you redeem him?

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They said, "Here it is," he said to them. "And if they say to you, 'He will not return it with a bribe,' what will you do?" They said, "I will kill him, kill him." He said to them, "Yes, I have spoken to you, to kill the children of the city as much as a great slaughterhouse, which you have inhabited, for I will surely destroy it in the harvest of my sheep."

Verse 15

:Pharaoh lives. If Pharaoh lives. When she was satisfied with a lie, she was satisfied with the life of Pharaoh.
:If you get out of this. From this place

Verse 16

The truth is with you. If you are truthful, then the Lord has opened a door for you, and he is as good as dead. But if not, bring him, by the life of Pharaoh, for you are spies.

Verse 17

:Guard. House of the Assyrians

Verse 18

Verse 19

:In your guard house. You have been imprisoned in it now: And
you go and bring. To your father's house: The famine
has broken your houses. What have you stored for the famine of the people of your houses?

Verse 20

And your words will be believed. They will be confirmed and come to pass; as it is, so it is (in the word of the Lord), and as it is, so will your word be believed (1 Kings 8)

Verse 21

:But. When you translate it in Kushta, and I saw in the Lord a dream, it is alas – in Ram: it came to us. Taste it in
the house, according to the language of the past, which is buried, and translate it as a sign to us

Verse 22

:And also his blood. They came and they were many – his blood and also the blood of the old man

Verse 23

And they knew not that Joseph understood their language, and they spake before him, as if he had put them in their mouths. For when they spake with him, there was an interpreter between them, who knew the Hebrew language and the Egyptian language, and he interpreted their words to Joseph, and Joseph interpreted their words to them: therefore they thought that Joseph knew not the Hebrew language.
:Recommended. This is a female.

Verse 24

:And he turned from them. He went away from them, that they might not see him
weeping. :And he wept. For he had heard that they were grieving.
Simeon. He threw him into the well, he said to Levi, "Behold, this man of dreams is coming" (Genesis: Rabbah). Another thing is that Joseph was determined to separate him from Levi, lest they both take counsel to kill him.
And he bound him before their eyes. He bound him only before their eyes, and as he went out, they brought him out, and ate him, and gave him drink (Bereshith Rabbah)

Verse 25

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Verse 26

Verse 27

And the one opened. He was Levi, the only one left of Simeon the son of Zugu: in the hotel.
In the place where we spent the night: he
stretched himself out. He was a sack

Verse 28

And here it is in my bag. The money was also with the offering:
What is this that God has done to us? To bring him to the hand of this altar, which has not returned except to be insulted by him?

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

And you will trade in the land. You will go around; and all the merchants will speak their own language and trade in their own name, returning and going around again: the Prakmatia

Verse 35

:A bundle of his money. A bundle of his money

Verse 36

You have learned me. A teacher who is greedy, who kills or sells, like Joseph.
You have learned me. All of my sons are lost, called wisdom.

Verse 37

Verse 38

Your people will not go down. Reuben did not accept his words, saying, "The firstborn is a fool. Is this he who says: 'Let his sons be killed,' and why are they his sons and not my sons?" (Genesis Rabbah)

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Chapter 43

Verse 1

Verse 2

When they had finished eating, Judah told them to wait until the old man had eaten a portion of the house (Genesis: Rabbah)

When they are finished. As they are thirsty, and the one who interprets them as a jug is mistaken; As the camels have drunk, so is the one who interprets them as a jug; but this is as the one who has eaten, as you have eaten, when you have drunk to your satisfaction, it is the end of my drink. safiku –
:Yes, and they are translated as they are written.

Verse 3

The witness is the witness. For the tongue of the testimony, the testimony is the testimony of the law in the presence of witnesses, and so is my testimony with your fathers (Jeremiah 11); the testimony of the people (Exodus 19)
You will not see my face unless your brother is with you. You will not see me unless your brother is with you; and Enkelus will translate them to God: so that when your brother is with you, the matter will return to its original form and it will not be necessary to translate them again into the language of the call.

Verse 4

Verse 5

Verse 6

Verse 7

:To us and to our homeland. To our families. And from his teachings, even the leaves of our cradles, a revelation to us.
:And against him. Sixth, we have a father and a brother
:According to these things. According to his questions, Asher asked, we were compelled to say
For he will say. Asher will say, because he uses the tongue of them and they use the tongue of Asher; behold, this is that one of the four uses his tongues that uses because, and he is them, my children because this is as they are, as it is to them I have spoken my words :)Genesis 24:33)

Verse 8

And we will live. The Holy Spirit shone in him, on the hands of the one who walked, this is the life of your spirit, as we say, and the life of the spirit of Jacob: their father (Genesis 45)
And we will not die. In hunger; Benjamin, a doubter will seize a doubter will not seize, and we will all die of hunger if we do not go:
It is better that you put aside the doubter and seize the sure one

Verse 9

And I will present him before you. I will not bring him to you dead, for while he is alive I
have sinned against you all my days. For the world to come

Verse 10

:If we had not lingered by your hand, we would have been prisoners with Simon, and you would not have been afraid all these days.

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Verse 11

Therefore. It is permissible for a tongue to correct a word in a tongue through me, if I should need to do so, that we may send him with you: I am your servant to return and ask where I can correct and advise you, and I will say, I have done this.
:The singer of the land. Middmashbah Bar'ara – that all sing about him when he comes to the world: Naqat.
Sha'awa
Stomachs. I did not know what they were, and in the Paroushi of the Book of the Bible by Rabbi Machir I saw a Pashtzias and it seemed to me: that they were peaches.

Verse 12

:And money changes. Twice as much as a karashon
:Take it in your hand. To break a meal, the door is expensive:
Perhaps it is a mistake. The money on the house is forgotten, it is a mirror

Verse 13

Verse 14

:And it is not enough. For now you lack nothing but prayer, and I pray for you.
God is sufficient. The daughter of His mercy is His mercy, and the ability of His hand to give is His mercy. He will give you mercy. This is His simplicity. And they asked me to say to the world, "Enough is enough," and to say to my servants, "I have not been silent from my youth," the servants of Laban, the servants of Esau, the servants of Rachel, the servants of Dinah, the servants of Joseph, the servants of Simeon, the servants of Benjamin, and sent to
you. And he will be released according to his interpretation – they will release him from his restrictions, to the tongue of those who seek him, they will send him away (Exodus 21), and he will not fail in the interpretation to the tongue and he will send him away, for they are the ones who will lead him in his shadow.
:Your brother. This is Simon.
Another: The Holy Spirit was poured out on him, to the multitude of Joseph (Genesis
Rabbah): And I. Until your return I will be a sufficient burden.
:When I thought. Added and listened.
:I am educated. From Benjamin

Verse 15

And Benjamin. They interpreted and spoke to Benjamin, according to the Aramaic language, for the taking of money and the taking of a man are not equal; in the matter of the taking of money in the hand they interpreted and returned, and the matter of the taking of money in the conduct of matters, they interpreted and spoke.

Verse 16

And slaughter slaughter and prepare. As it is, and slaughter slaughter and prepare, and there is no slaughter for the tongue of the commandment, which is why he said: and slaughter
At noon. This is translated in the Sherutah, which means the first meal in Aramaic and in Balazs Disner, and in the Talmud, it is translated as the first meal; in the Sherutah, the Sherutah is a meal, but in all the Targums: Zehorim Tihara

Verse 17

Verse 18

And the people were afraid. It was written in the tongues of the Jews, and they interpreted it and rejected
it because they were brought to the house of Joseph. And there was no way for the people to break the lamb in the house of Joseph, for they were in the inns of Sheba. And they were afraid. That there was nothing but to gather them
to the guard: We are being brought. Into the midst of this house
To be rolled up. To be rolled up over him is the plot of money and to be fallen over him; and to be encircled, that you may interpret them, and not – and to be frozen, is for the tongue to be deceived, as if interpreting a plot of words

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You will translate it later into the language of the call and the exile, which you will translate into the greatness, for it is the language of the golden calf (Ecclesiastes 12:12), and the place of the calf is its elevation (Nahum 2:1), which is the language of the kings.

Verse 19

Verse 20

In me, my Lord. In the language of affliction and supplication, in the language of Aramaic, come, come (Yevamot 27:1, Sanhedrin: 34)

He descended, we descended. He descended to us, men were to other furnaces, now we are in need of you :)Bereshit Rabbah(

Verse 21

Verse 22

Verse 23

Your God. In your merits, and if your merits are not worthy, and the God of your father, in your father's merits, has given you: a treasure

Verse 24

And the man came. Coming after coming, they kept pushing him out until they said to him, "Open the door." And when he said to them, "Peace be with you," they kept quiet and followed him.

Verse 25

:And they prepared it. They anointed it, they adorned it with beautiful vessels.

Verse 26

:Home. From the hallway to the bathroom

Verse 27

Verse 28

Prostrate :And they bowed and worshipped. Upon the request of Shalom, bowing – –as if bowing;

Verse 29

God will discipline my son. In the remnant of the tribes that have heard, O God, show mercy to your servant (Genesis 33), and Benjamin is not yet born, so may the blessings of Joseph be added to the mercy.

Verse 30

For his compassion was aroused. They asked him, "Have you a brother by your mother?" He said, "He had a brother, but I do not know where he is; have you any sons?" He said, "Yes, my Lord," He said, "What is the name of the wilderness?" He said, "Bela, Becher, and Gow." He said, "What is the name of the wilderness between the well of the wilderness and the well of the wilderness?" He said, "All this is for the sake of my brother and the hardships he endured, in the mouth of the two nations, in the firstborn who was the firstborn of my mother, in Ashbel who was brought to El, in Gera who was a messenger in Achsania, and in Naaman who was not - from my father's mouth to the measure, and in the hand of my brother he was and my head was in the rest, my brother and head - - the,

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He went down among the nations, as if he had seen a veil of perversion, - my veil saw, but I did not see his veil, and I fell down: from his hand
his breasts were covered. He was warmed, and with a tongue of oil on the palm of his hand, and with a tongue of Aram with a palm of flesh; And when his skin was burned like a furnace, it became hot and wrinkled because of the thirst: hunger; so is all skin, when it is heated, it wrinkled and shrank.

Verse 31

And he restrained himself. He was strengthened; and he was like the tongue of the defenders (Job 11:1), strong, and he also casts out the defenders: Rephah (Ibid. 12)

Verse 32

:For it is an abomination. It is a detestable thing for the Egyptians to eat the Hebrews, and Enkelos gave the thing a taste.

Verse 33

The firstborn is as the firstborn. He struck down the firstborn and called Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, the sons of one mother. He settled them in this order, which is the order of your births, and so it was with all of them. When the LORD came to Benjamin, he said, "This one has no mother, and I have no mother; he will live with me."

Verse 34

:Masha. Manot
:Five hands. They divided it with his brothers, and Joseph's portion and Asenath and Manasseh
and Ephraim and they got drunk with him. And from the day that they sold him he drank no wine, and she drank no wine, and that day he drank much :)

Chapter 44

Verse 1

Verse 2

:Gabriel. A long cup, and its name is from Dirnash Balaz.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

God forbid for your servants. It is free for us, for the shameful tongue, and you translate it as mercy for your servants – mercy from the Holy One: "Your blessing be upon us from this deed," and the Talmud often says, "Mercy and peace."

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Verse 8

:They are the silver that we found. This is one tenth of the weight and substance of the things mentioned in the Torah, and all of them are mentioned in the Bible.

Verse 9

Verse 10

Now also as you say. This is also from the law, indeed, according to your words, that all of you are responsible for the matter – if we find theft in the hands of one of them, we will all be caught. But I will do for you before the law, that he may be my servant.
:He will find him

Verse 11

Verse 12

:He began in a big way. That they would not be afraid, that he would know that he was

Verse 13

And a man loaded his donkey. It was a very heavy load, and they did not need to help each other to load it, and they returned to the city. It was a metropolis, and he was the ruler of the city, the whole city was the same except that it was not of the sons of men for the matter of war. :It is considered in their eyes as a city of many cities.

Verse 14

: Still there. Staying alive for them

Verse 15

Did you not know that a serpent will bite, etc. Did you not know that a man who is wise like a serpent knows how to bite and to know: knowledge and understanding and understanding, because you have stolen the decision?

Verse 16

God has found. We know that we have not rejected Him, but from the place where we were to bring Him to us, He has found: A debtor has a place to collect his debt.
What is righteous? The tongue is righteous, and therefore every word that begins with the foundation of Yesudah is right and comes to speak in a language that is active or active, giving Teit in place of YHVH, and not giving it before the first letter of the foundation of Yesudah, but in the place of the letters of the principle, just as a color is righteous from the definition of righteousness, and a color is from the definition of color, And they made a hedge and a hedge of trees, and prepared a hedge beside the way. And the tree that began to grow, even a tree, a tree (Ecclesiastes 12), when it was in operation, the LORD separated the a and the sedges of the root, as a gonad and the A circle of suffering; A circle of life in Carnia (Daniel 7), And he who keeps the laws of Omri (Micah 6), A circle of protection; And the head of evil is a fool (Isaiah 59), A circle of leaders is a fool (Job 12), A circle of my people (Exodus 15), A circle of a road not paved (Jeremiah 18)

Verse 17

Verse 18

Speak in the ears of my lord. Let my words be received in thine ears: and let not thine anger be hot. From whence camest thou that he should speak harsh things unto him? ... And he went to him and finished.

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For you are like Pharaoh. You are considered in my eyes as your king, this is his simplicity. And they said, "You will surely strike him with a plague, just as Pharaoh struck the hands of my old age, a great plague, for one night he was in prison." (Genesis 1:11) Another thing: What does Pharaoh decree and not fulfill, promise and not perform? Yet you are like this; and why did you set your eyes on him, saying, "Keep your eyes on him?" Another thing: because of you, As Pharaoh, if you provoke me, I will kill you and your master (Genesis Rabbah)

Verse 19

He asked his servants. He began to accuse him, "Why did you go and ask all these things? Were they asking for you? Or are you asking for his brothers?" And yet

Verse 20

And it was said to my lord, "We have not brought him from your presence."
(Genesis Rabbah) His brother is dead. Out of fear, he would have uttered a false word from his mouth, saying, "If I say that he is alive, he will
say, 'Bring him to me alone to his mother.'" (Genesis Rabbah)

Verse 21

Verse 22

And he left his father and died. If he leaves his father, we will surely die on the way, and his mother will die on the way.

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

: And they called him a calamity. When Satan laments in the hour of danger (Genesis
Rabbah) and you have brought down my refuge, etc. Now that he is with me, I console him for his mother and his brothers, and if he dies like this, it is as if to me that he dies three times in one day.

Verse 30

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Verse 31

And it came to pass, when he saw that the child was not, but dead: and his father mourned for him.

Verse 32

For your servant is surety for the boy. And if you say, Why should I gather to keep the rest of my brother's remains? They are all bound together with a strong bond to be an outcast in the two worlds. :Outside and I

Verse 33

Please sit down, your servant, etc. In all things I am superior to him, in might, in war, and in the sun (Genesis: Rabbah)

Chapter 45

Verse 1

And Joseph could not endure all that stood before him. He could not endure that he should be oppressed, and that his brethren should be ashamed when they told him.

Verse 2

And the house of Pharaoh heard. Pharaoh's house, as he said, his servants and the children of his house, and this is not to be said of the house of Moses, but as it is of the house of Israel, the house of Judah, according to the word of Balaam.

Verse 3

:They were afraid of him. From the face of shame

Verse 4

Come near to me. He saw them retreating, saying, "Now my brothers are silent." He called out to them in a low voice: "And beseech you, and show them that he is a fool." (Genesis Rabbah)

Verse 5

:For sustenance. To be for you for sustenance

Verse 6

:For these are the years of famine. The years of famine are past.

Verse 7

Verse 8

:To father. To friend and to patron

Verse 9

And they went up to my father. The land of Israel is higher than all the lands.

Verse 10

Machine Translated by Google

Verse 11

: Lest an heir. Dilma should be put in danger, to speak of an heir and a tenth.

Verse 12

And behold, your eyes have seen. In my glory, and I will bear you my brethren, as I bear you, and yet, for the mouth of the wilderness: unto you in the language of the Holy One (Genesis Rabbah)
And my brother Benjamin. He summed them all up together, saying, "As I have no hatred for my brother Benjamin, as my father was not in my heart, so I have no hatred for you."

Verse 13

Verse 14

And he fell upon the necks of his brother Benjamin, and wept. For the two sanctuaries, which were to be in his portion, Shelah: Benjamin, and Suphan to Hareb:
and Benjamin wept upon his necks. For the tabernacle of Shiloh, which was to be in his portion, Shelah Joseph, and Suphan to Hareb: (Ibid.)

Verse 15

And after that. Later, when they saw him weeping and his heart was at peace with them, his brothers spoke to him, saying, "From the beginning, he was ashamed: from him."

Verse 16

:The house of Pharaoh was heard. As in Pharaoh's house, and this is the language of the house of Moses.

Verse 17

:We have charged you in your city.

Verse 18

The best of the land of Egypt. The land of Goshen, it is a waste, and he knows not what it is, they will make it like a sea that has no fish: the milk
of the land. All milk is good for the tongue.

Verse 19

And you were commanded. From me, I said to them:
This they did. Thus I said to them, My head is broken.

Verse 20

Verse 21

Verse 22

Machine Translated by Google

Verse 23

: 'Send such a one. How is this calculation, and what is the calculation? Ten donkeys and a body of
Yashan, the knowledge of the elders, Noah, the right hand, and a sermon from the best of Egypt. It is mentioned in the Talmud that he sent it:
A legend, a grain of gold, a piece of gold.
Bar and bread. As translated:
:and food. To lift

Verse 24

Do not be angry on the way. Do not be concerned about the matter of the journey, lest the way irritate you, and do not make a rough journey and gather in anger for the city; and according to the simplicity of the path, Yeshua called out to him, saying, according to the fact that he was a fool, it was Doeg, that he might quarrel on the way over a matter of his acquaintance, to argue this with that and to say about your hand. :We know, you told the tongue of evil against him, and you made him hate us.

Verse 25

Verse 26

:And he is a parable. And he is a parable, and his
heart is faint. His heart is turned away, and he goes away from the truth, his heart is not turned to the words, the tongue is a taste of the tongue of sleep, and as it is from a place where there is no end (Lamentations 3:1), and its smell is not a skunk (Jeremiah 48), :from them that interpret, and its smell is not faint

Verse 27

All the words of Joseph. Simon told them what he was doing when he interpreted his name – the interpretation of the white heifer, which is this: And he saw the wagons which Joseph had sent, and it was not said, Which Pharaoh had sent: And the spirit of Jacob revived. The Shekinah ministered upon him, which interpreted his name.

Verse 28

:Rabbi. I have great joy and gladness, Ovid, and Joseph, my son, is alive.

Chapter 46

Verse 1

:Beer Sheva. As in Be'er Sheva; at the end of Teveh in the place of Lam'd at its beginning
To the God of his father Isaac. A man is more devoted to the honor of his father than to the honor of his old age, for you have called him Isaac, and not Abraham.

Verse 2

Jacob: Jacob. To be in debt.

Verse 3

:Do not fear rebellion from Egypt. For it will be a burden to us to go out of the land.

Verse 4

:And I will go up. They assured him that he would be buried in the earth.

Verse 5

Machine Translated by Google

Verse 6

which they had acquired in the land of Canaan. But all that he had acquired in Paddan Aram he gave to Esau in the way of his inheritance in the cave of Machpelah; for he said, "My goods in the country are not worth it to me, and this is what I have earned for myself, he has earned: a shekel of gold and a shekel of silver, as much as I earn." And he said, "He has taken away his

Verse 7

And his sons' daughters: Serah the daughter of Asher, and Jochebed the daughter of Levi.

Verse 8

Those who came from Egypt. The inscription "Come" is read to them by the name of the hour, and it is not surprising that "Come" is not written on the title: "Come"

Verse 9

Verse 10

The son of a Canaanite woman. The son of Dinah, who was a Canaanite; when they killed Shechem, Dinah did not want to go out: until Shimon was satisfied with her, who hated her (Genesis Rabbah)

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

These are the sons of Leah, and Dinah his daughter. The sons of Leah, and the daughters of Jacob, to teach you, a woman: from the beginning of the month she gives birth to a son, a man from the beginning of the month she gives birth to a daughter, thirty and three. And in particular, I am Moshe, not thirty-two, but this is Yochad, who was born between the walls in the synagogue of the city, so that we may say, "Asher gave birth to her in Egypt" - she gave birth in Egypt and not: she conceived in Egypt

Verse 16

Verse 17

Verse 18

Machine Translated by Google

Verse 19

The sons of Rachel, Jacob's wife. And in all of them it is not said, "Wife," but that she was the head of the household.

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

All the souls that came to Jacob, who came out of the land of Canaan to come into Egypt; And there is no "coming" in the past tense, but in the present tense, as in the evening she came (Esther 2:4), and as in the evening Rachel his daughter came with the sheep (Genesis 29), according to which he tasted the food of the eleven, according to which when he came out of the land of Canaan there were only sixty-six, and secondly, all the souls of the house of Jacob came. Mizraim seventy - it is a past tense, according to your taste, to the height of the house, according to the one who was called seventy, who was called Joseph and his two sons, and added to them Yochad was buried between the walls. And according to the words of the one who says, "Twins were born with the tribes," we are saying that his name is before They went down to Egypt, and their fathers did not sleep there; I found in Vayyar a great multitude, they made six souls, and the inscription reads, "Those souls are in his house, in the language of many," according to which they were servants to the goddess of multitude; Jacob was seventy, and the inscription reads, "Those souls are servants to God." One

Verse 27

Verse 28

:To instruct before him. As translated, to instruct before him is his place, and to instruct before him is his dwelling place.
Before him. Before he reaches the name. And a midrash of a legend for the teachers before him – to establish a house of Talmud that is holy: A teaching will come forth

Verse 29

And Joseph harnessed his chariot. And he harnessed the horses to the chariot to hasten to the honor of his father: And he looked upon him. Joseph looked
upon his father and wept upon his neck again. For the tongue of many is weeping, and because there is no man yet (Job is not put upon him additional insults to his sins; even so it is multiplied – 34), for the tongue of many is

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And Joseph continued weeping, leaving the leg; but Jacob did not fall on Joseph's feet, nor did he kiss them, and they said: "Our fathers, that a reader might hear."

Verse 30

My death this time. It is simple as its translation. And his sermon is clear: I would die twice, in this world and in the world to come, when the Shekinah would depart from me, and I would say that the Kaaba would demand of me your death, now: While you are still alive, I will not die but once.

Verse 31

: 'And she said unto him, My brother, etc.' And he said again, And the men are shepherds, etc.

Verse 32

Verse 33

Verse 34

For you shall dwell in the land of Goshen. And it shall be a grievous thing unto you, because it is a land of shepherds: and when ye shall say unto him, We know no other work: he will drive you out from before him, and will make you dwell there: for every shepherd is an abomination unto the Egyptians. For they have gods unto them.

Chapter 47

Verse 1

Verse 2

And from the portion of his brothers. From the lowly ones he turned them into warriors, who were not seen as warriors, whom he saw as warriors he made men of his army, and these are they: Reuben, Simeon, Levi, Ishmael - and from Benjamin those whose names Moses did not mention as he did in the book of Shebarak; But the names of the mighty men are doubled, and this is for Judah: the Lord has heard the voice of Judah; and for Gad, he said, Blessed are you, O Gad; and for Naphtali, he said, Naphtali; and for Dan, he said,Dan; and for Zebulun, he said, Asher; this is the language of the Lord, which is the border of the land of Israel. But in the Talmud, Our Lord (Bava Kama 22) explains that the two who were doubled by Moses were the weak ones, and they were the ones he brought before Pharaoh, and Judah, whose number was doubled, was not doubled because of weakness, but because of the taste of the word, as it is stated in the Book of the Law: And the Baraita of the Book of the Law of Moses in the blessing, as the Talmud of our Lord states.

Verse 3

Verse 4

Verse 5

Verse 6

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:Men of valor. Well-versed in their skill in herding sheep: Over
my flock. Over my sheep.

Verse 7

And Jacob blessed. She asked for peace, according to the way of all who appeared before the kings in the provinces, which is the name
of Balaam.

Verse 8

Verse 9

My two dwellings. The days of my sojourning; All my days I have been a sojourner in the land.
:And they did not achieve it. In good faith

Verse 10

And Jacob blessed. In the manner of all those who are separated from their fathers, they bless themselves and take off their robes, and what is the
blessing of his blessing? May the Nile rise at his feet, according to the saying of the Egyptians, that none of the Egyptians drink from the
hands of the gods except the Nile, which flows and waters, and his blessing is for Jacob and Elah. Pharaoh came to the Nile, and he flows to call
him and waters the land (Tanhuma)

Verse 11

Ramesses: From the land of Goshen.

Verse 12

:According to the child. According to the requirements of all the sons of their house

Verse 13

:And there is no bread in all the land. Returning to the first subject – to the beginning of the famine
and the famine. As he eats, so he is full, as he is weary, as he interprets it; and as he who throws arrows is like a hawk
(Proverbs 26)

Verse 14

:In the fraction that they are fractions. We give them the money.

Verse 15

:Zero. Translated as negative

Verse 16

Verse 17

And he led them. As he was, so he led them, and as if there were no one to guide them (Isaiah 51), by whose hands he guided me
(Psalm 23)

Verse 18

:In the second year. For the teeth of hunger
:For if the money is gone, etc. For you have confirmed the money and the goods, and everything has come into the hand of my master.
:If we are not a nation. As if we were not a nation

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Verse 19

And give seed. To sow the land; and even though Joseph said, and there are still five years in Asher where there is no plowing and harvest, from the direction of Sheba Jacob to Egypt, a blessing came at his feet and he began to sow, and the famine consumed it, and so: they said to him in Tosefta, a
wilderness: you shall not be there. There shall be no desolation; Do not be deaf – to speak a deaf tongue, which is not deaf

Verse 20

And the land became Pharaoh's. His purchase

Verse 21

And he delivered the people. Joseph went from city to city to remember that they had no more share in the land, and he restored the name of this city to its community, and there was no need for this writing except to thank you for praising him, the name of Joseph, which he had intended: to remove the reproach from his brothers, that they would not be called outcasts (vile people) from the
edge of the border of Egypt, etc. Thus he did to all the cities of Asher in the kingdoms. From Egypt, from one end of the border to the other: from one end of the border

Verse 22

The priests. The priests, all who are priests of the service of the Godhead, except those who are of the great tongue: as the priest of Midian, the priest of On
:A law for the priests. Such and such a law for the daily bread

Verse 23

:Ha. As it is, so it is, and I also have set your way before my eyes (Ezekiel 16)

Verse 24

:For the seed of the field. Every year :And
for that which is in your houses. And for the eating of the servants and the maids, the wealth in your
houses :For your little ones. Little children

Verse 25

We have found favor. Let us do this to you as you have
said: and we will be Pharaoh's slaves. Let us pay this tribute every year.

Verse 26

:A law that will not pass

Verse 27

And Israel dwelt in the land of Egypt. And where was it? In the land of Goshen, which is of the land of Egypt.
(And they took hold of her. To hold on to)

Verse 28

And Jacob lived. Why is this passage hidden? According to Shechem, when Jacob his father was released, the eyes and hearts of Israel were closed from the hardship of slavery, which they had begun to serve; another thing: He sought to reveal the end to his sons, and they were turned away from him. In the Bible

Verse 29

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And the days of Israel drew near to die. All that was said of him, "He drew near to die," did not reach the days of his fathers (Zech. 14:14, and Jacob 15:17, in David it is said, "He drew near," his father lived five years, and he himself lived: E.) And he called his son
Joseph. Why did he remain in his hand to do
:Please put your hand. And the
seventh: kindness and truth. The kindness that is shown to the dead is the kindness of the true one, which does not expect a ransom. Do not bury me in Egypt. May dust become like lice, and may they stink under my body, and that after my death there is no life in the land except in the valley of Gilgal, and that they will not make me a foreign slave.

Verse 30

And I slept with my fathers. And this is connected with the beginning of the reading – “Now put your hand under my thighs, and I will lie down with my fathers, and you will carry me out of Egypt.” And there is no saying, and I will lie down – and the seventh day is for me, I will lie down with my fathers in the cave, which the Lord wrote after him, and you will carry me out of Egypt – with my fathers And they buried me in their sepulchre; and they buried him in every place, that he might lie with his fathers: and the body was not brought up: and they buried him in the city of David.

Verse 31

And Israel bowed down. The Lord will be exalted in his days, and he will worship him.
On the head of the table. His head was turned to the side of the tabernacle. Hence they said that the tabernacle was above his head, a sick man (Shabbat 12, Nedarim 40); that is, on the head of the table – on which his table rested and was not in it: Resha, the king of Joseph was, and he still sat among the nations, and his mountain stood in his righteousness

Chapter 48

Verse 1

And he said to Joseph. One of the Maggids, and this one was called Katsar; and 11, Ephraim was a man before Jacob in the Talmud, and when Jacob was sick in the land of Goshen, Ephraim went to his father in Egypt to tell him
And he took his two sons with him, that Jacob might bless them before his death.

Verse 2

:And he said. The Maggid told Jacob, and he did not depart from me; and he multiplied the calls of
the tongue, and Israel was strengthened. He said, Even though he is my son, he is your king, I will divide his glory; From here he will give glory to the kings, and then Moses gave glory to the kings – and all your servants will come down to me (Exodus 11); and then Elijah, and his loins and his body were healed (1 Kings 18)

Verse 3

Verse 4

And I will give you to the multitude of the peoples. In my word you will bring forth from me a multitude and a people, and even though the mountains of my teeth say only of Benjamin, - I am a nation and a multitude of nations, a nation said to me of Benjamin; a multitude of nations and again no son will be born to me, for my judgments that one of my tribes will be divided, and now I will give you this promise:

Verse 5

Those born to you, until I come to you. Before I come to you, as it is said, those born from you, you have interpreted from me until: I will return to you.
They are mine. In the calculation that my sons are left, to take a portion in the land of a man as against him.

Verse 6

Machine Translated by Google

And your homeland, etc. If you beget a son, he shall not be among the descendants of my sons, but among you the tribes of Ephraim and Manasseh shall be cut off, and they shall have no place among the tribes in the matter of inheritance; And even though the land was divided according to the lot of their descendants, as it is written, "To the many shall be the inheritance" (in Numbers 26), and every man was taken equally, apart from the firstborn, from every place they were not called tribes except these, (to cast the lot of the land by lot and to this) the names of the tribes and to each tribe and tribe a fish To this sea

Verse 7

And I am coming from Paddan, etc. And although I am troubling you to take me to a grave in the land of Canaan, and not: Thus did I do to your mother, who, after her death, brought you into the house of bread

And not – a grave of land. The measure of land, and they are thousands of people, as the measure of the border of Shebat, according to the words of Rabbi Moshe the preacher, who said that they cast stones upon me from the grave to the grave in Hebron, at the time of the scourging, when the land was empty: and it was pierced like a grave.

I will bury her there. And I did not even take her home to eat bread, to the church, to the land, and I knew that your heart was against me; But you know that the word of the word is a fox, that she will not help her children when Nebuzaradan takes them away, and they will pass by the way of the word, Rachel will go out to the grave and weep and ask for mercy for them, for it will be said, A voice is heard on Ramah and Gov' and the Kaaba will return Yeshua, a reward for your work, Nahum The Lord will bring the children back to their border (Jeremiah – like a day's plowing; and I say, it will be for them no more). And Enketheywill they will be like a plow in the time of the year, when plow it like a plow, like the plowing of one plow, like the plowing of a field

Verse 8

And Israel saw the children of Joseph. He sought to bless them, and the tabernacle departed from him, according to the word of Jeroboam: and Ahab went out of Ephraim, and Jehoahaz and his sons out of Manasseh.

And he said, Who are these? Who will go forth unto him, that they may not see the blessing?

Verse 9

In this. The sight of him was a betrothal and a marriage certificate, and Joseph asked for more mercy on the matter, and the Holy Spirit rested on him:

And he said, Bring them unto me, and I will bless them. This is that which is written, And I will put ashes upon the ashes of Ephraim, until there be dust upon his bones: I will put my spirit upon Jacob in the wilderness. branches (Hosea 11) – His

Verse 10

Verse 11

I have not sinned. My heart is not filled with thought, that I may see your face again. I have sinned with a tongue of thought, as it is said: I have taken counsel, I have done sin (Isaiah 16)

Verse 12

And Joseph went out with them. And when they had made them sit down, Joseph took them up from among them, and made them sit, one on his right hand, and the other on his left: and he laid his hands upon them, and blessed them: and they bowed down to his face. And when he returned from his father's presence,

Verse 13

Ephraim in our day is on the left side of Israel. He came to call his friend, his right hand as against his friend Samuel, and the direction: He is the firstborn, right hand for blessing.

Verse 14

With knowledge and wisdom he made his hands so that he knew, because he understood his hands. As it is translated, he was wise: he knew that Manasseh was the firstborn, and yet he did not put his right hand on him.

Verse 15

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Verse 16

The angel redeemed me. The angel who was accustomed to come to me in my distress; as we have said, and the angel said to me: God in a dream Jacob and Joab, I am God, the house of God (Genesis 31): He will bless the boys. Manasseh and Ephraim
:And they fished. Like these fish, they were strong and numerous, and no evil eye ruled over them.

Verse 17

And his father's hand was strengthened. He lifted it above his son's head and supported it with his hand.

Verse 18

Verse 19

I knew, my son, I knew. He is the firstborn.
He will also be a people and he will also grow. When Gideon was about to go forth from his place, the Lord had performed a miracle by his hand:
but his younger brother would be greater than him. When Joshua was about to go forth from his place, he would subdue the land and teach Torah to Israel, and his
seed would be full of nations. The whole world would be filled with the fame of his fame and his name, as when the fire of the Lord stood in Gibeon, and the moon in the valley of Ajalon.

Verse 20

In you Israel will bless. He will bless his sons, he will bless them with their blessings, and he will say to his sons, "May God make you like Ephraim and
Manasseh." And he will put Ephraim before Manasseh, to go before him with the standards and in the initiation of the priests.

Verse 21

Verse 22

I have given you a possession to And I gave it to you. According to your request, you are busy with my burial, and I am too.
bury in, and what is this? This is Shechem, as we have said, and the mighty men of Joseph, who came up out of Egypt, were buried in Shechem: Joshua
24:11. One Shechem over thy brethren. Shechem of Massah, it shall be unto thee one portion more than thy brethren.
With my sword and my quiver. When Simeon and Levi killed the men of Shechem, all their neighbors gathered to mate with them, and Jacob girded on his weapons of war as an adversary; Another thing is that one of you is the firstborn, and his sons cast two parts, and the one who is the firstborn is the second part, and the six who are the most are similar in name, because you cast a sixth, and A portion of Shechem (Ibid. 6), the way they will slay Shechem (Hosea 6) – a man of his portion; for his servant Shechem one (Zephaniah – (Psalms 21)
3) whom I have taken from the hand of the Amorites. From the hand of Esau, which was the
work of the Amorites. Another thing is that she was at the side of his father in my words: his mouth: with my sword and my sword. She is his wisdom and
his prayer

Chapter 49

Verse 1

:And I will tell you. He sought to reveal the end, and the Shekinah departed from him, and he began to say other things.

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Verse 2

Verse 3

And the beginning of my life. It is a beginning that has not seen the beginning of its days (Bereshit Rabbah)
My strength, how much more have I found strength for myself (Hosea 12), from many strengths, and without strengths (Isaiah 40): more
strength. You were seen to be more than your brothers in the priesthood, to be more powerful than their hands and
more power. In kingdoms, how much: and he gave strength to his king (1 Samuel 2), and who caused you to ruin all? These

Verse 4

Be like water. The fear and the panic that hastened to show your strength are like the waters that rush to their course, so do not let it be.
Do not be too eager to take away all the blessings that have been shown to you, and what is the fear that has made you afraid? : For
you have gone up from your father's bed.
And it was a dwelling place that was on its way to be a place of sacrifice for my sins: –Then you have become a defilement. That place of
sacrifice for my sins, the name of the word, is, according to your mouth, its taste is as high as the sky, and its whole is a point of opening, and if
it were a point of passage, it would be: a point of half of it is a little bit
and half of it is open and its taste is as the bed of my sins. For the tongue lies down, for the name of him who sacrifices it on the hands of the
wicked and condemns it; and many are like it: If I go up on the bed of my affliction (Psalms 112); If I remember you in my affliction (Ibid. 63)

Verse 5

Simeon and Levi are brothers. One day, they took counsel against Shechem and Joseph; and a man said to his brothers, "Come, let
us go and kill him. Who are they?" "Whether you are Reuben or Judah, why did they not agree to kill him? If you are the sons
of the Shephatites, why did they not hate Solomon, as we have said, and he was a youth with the sons of Bilhah and the sons of Zilpah
and Goshen, Issachar and Zebulun did not speak in the presence of their older brothers; On the merit of Simeon: And if they were
called by their father Ahim, from the blessing
of Esau, this is their craft – a vessel of violence. This craft is a slaughtering vessel, violence is in their hands: it is – and you have smitten
them, this is their right hand – their possessions.
The tongue of all the nations, the sword of the Greek tongue of Chir, is comforted. Another word for their daughters in the land of their
exile, they have led a people with weapons of war, like your daughters and your daughters-in-law (Ezekiel 16), and this is the
meaning: Targum Shel Onkelos

Verse 6

Let not my soul come to Sodom. This is the work of Zimri, when the tribe of Simeon gathered to bring the Midianite woman before
Moses, and they said to him, "Is this forbidden or permitted?" If you say forbidden, daughter of Yithar, who will give you permission?" In
Salomon, I will sing to my father's house, and the son of Jacob will not write - let my name not be mentioned in speech, my psalmist in
When Korah, one of the sons of Levi, gathered the whole assembly against Moses and Aaron,
Do not confuse my honor. Do not confuse my name with theirs, so that we may say Korah the son of Jezreel, the son of Kohath, the son of
Levi, and not say, The son of Jacob; But in the days of the days, when the sons of Korah were about the tabernacle, the son of Korah
said to Izhar the son of Kohath the son of Levi the son of Israel (1 Chronicles 6): "Do
not associate with my glory. As glory is to the tongue of a man, so is your glory, and on your strength you are your king to the Pharez,
as one speaks to the glory: And you say, As glory is to me, do not associate with them, as it is not to associate with them."
You are in the grave (Isaiah 14) because they have killed a man with their noses. This is a donkey and its people, and they are not
counted all but as one man; and so He says of Gideon, and you have struck Midian as one man (Judges 6) and so in Egypt a horse and
its rider is like a flood in the waters, this is His teaching. And in simple terms, people are the most common person – each one is one For
himself, with his mouth he killed: all the men who were angry with him, and he taught the beast to devour man (Ezekiel 19)
And in their desire they castrated an ox. They wanted to castrate Joseph, who was called Ox, as it was said in the firstborn of
his ox, Hadar Lo (Deuteronomy 33). Castrated Asherite, Balazs, to castrate their horses (Joshua 11)

Verse 7

Cursed be their anger, for it is fierce. Even in the hour of their affliction, none cursed but their anger, and this is what Balaam said: What shall I do? I will
not do anything to God (Numbers 23).

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I will divide Jacob. I will separate them from this one, that Levi may not be among the tribes, and their mountains are divided. Another thing, you have no need of poor people and scribes and teachers of infants except from Simeon, for his vessels are broken, and his tribe is a prey to Levi, returning to the granaries for offerings and tithes, given that his way is not broken: honor

Verse 8

Judah, you are my brother. According to the words of the Lord, when he had defeated the first in the Cantor, Judah began to retreat behind him, (so that he would not be defeated for the deed of Tamar) and called him Jacob in the words of my will, Judah did not come: as their death (Genesis Rabbah)
:Your hand is in the back of your enemies. In the days of David – And my enemies you gave me back (2 Samuel 22):
Your father's sons. For the name of the many women, the sons of your mother did not say as you say, "He will laugh."

Verse 9

A lion cub. It was prophesied about David – the beginning of a lion cub was when Saul became king over him. You were the one who saved and brought Israel (2 Samuel 5) – to the end of a lion cub, when he reigned over them, and this is the one who killed them at the beginning and this is Judah, who : –Uncle will rule in Syria.
was ruled by a lion. – – Predator. Why did you envy the prey? Predator, predator, Joseph, an evil animal, eating it.
Sons of Eli. You have cleared your mind and said, "What is the matter with the tree and the bush?" And now in the killing of Tamar, there was a witness, a righteous one: "From me, because of you, a groveling tree and a bush, in the days of Solomon a man would lie under his vine and a bush." (1 Kings 5:1)

Verse 10

No tribe will depart from Judah. From David and Elah, these are the heads of the exiles from Babylon, who will preserve the people in the tribe: who will be appointed over the kings (in the beginning of Rabbah): and
he will be cut off from between his feet. The disciples, these are the rulers of the land of Israel
until Shiloh comes. King Messiah, whose kingdom is his, and therefore it is translated as enshrouded. And the Midrash Agada Shiloh means his, as it is said, My people will be afraid (Psalms 119:1) and he will gather nations.
The assembly of the nations, whose foundation is the foundation of the Lord, is like the foundation of your strength (Ezekiel 28), and sometimes it is broken from it, and how many letters are used in this language, and they are called the foundation of the foundation of the foundation of the foundation; like the name of the one who is crucified and the one who is crucified, and the one who is crucified is In your ears (Job 13), and the sword shall devour you (Ezekiel 21), and the fat shall devour you (2 Kings 4), even this shall be a gathering of nations, a gathering of nations, a gathering of a mother, of whom it was said, "The nations shall seek her" (Isaiah 11). And like an eye that mocks its father and mother (Proverbs 30), to gather wrinkles on its face because of its old age; and in the Talmud of the Diatbi And he made a place for himself in the marketplaces: Dinhard was brought down in the midst of the streets; and it was said, "You have gathered the peoples."

Verse 11

Forbid the vine of a city. It is prophesied concerning the land of Judah, that it shall drink wine as from a spring; a man of Judah shall be forbidden: to plant a single vine in a city, and to glean it from a single vine, and to yoke a single donkey's foal.
:whistle. Long snoring, Coryera Blaaz: Washed in wine. All
this is for the tongue of wine-drinker
:Sotha. The tongue is like a garment, and there is no imagination in its place of prohibition.
As it is forbidden, the example of the one who raised me from the dust of the earth (Psalm 113), who sat in the heavens (Isa. 123), and now my children, as in this matter. And the word Enkelus means in the name of the Messiah the King: Vine – they are Israel; Ira – this is the one you planted, Sorek (Jeremiah 2) :Jerusalem; Sherekah – –Israel, and we are your children with us. They will build the
temple, in the language of the donkey gate in the book of Ezekiel (Ezekiel 40). And yet they are translated in other senses: Gefen Elohu Tzadikim; Beni Atenu – servants of the Torah in Ulpan, by their name: riders on black donkeys

Washed in wine. It is good purple, its color is like wine, and its color is like the tongue of a prostitute, which a woman wears and incites a man to set his eyes on her; And even the Talmud interpreted it to mean the incitement of drunkenness in the form of a letter (page 111). And regarding the wine that one says is not marveh, the Talmud says: Sotoh

Verse 12

My tongue is red, as it is translated, and therefore to whom do their eyes have wisdom (Proverbs 23), who dwells in the way of my servants: their eyes are red.

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From milk. From much milk, there will be in his land a good shepherd for his flocks; and so it is with the saying: Red eyes will be from much wine, and white teeth from much milk. And for me, their eyes were translated into the language of the mountains, which were closed in the distance, and they were translated again in other ways, into the language of springs and the hollow of the caves, I am disgusted – caves of their own, and into the language of the Arameans, he is in the mask of Az (page 44), I am disgusted with Artahu, Yehohoran in her valley –:Translate teeth, into the language of teeth The stones

Verse 13

To the beach for days. On the shore of the seas will be his land (Yevamot M.H.); Shore, as the book of Marka Balazs translates it, and it will be a constant commandment on the shore of ships in the place of the anthill, ships that bring in the name of Prakmatia, that Zebulun will be engaged in Prakmatia and find food for the tribe of Yissachar, and they will be engaged in the Torah. He is the one who said Moses Zebulun shall rejoice in your going out, and shall be glorified in your tents (Deuteronomy 33), Zebulun shall go out: in the wilderness, and shall be glorified in the tents: and his thigh shall be upon his side. The end of his border shall be thy height unto Sidon: his thigh. His end, as it is, and as the thighs of the tabernacle.

Verse 14

Issachar is a camel. A donkey burdened with burdens, suffering the burden of Torah, like a strong donkey that is loaded with burdens: a heavy burden
lies down between the corners. Like a donkey that walks day and night, and has no place to rest at home, and when he wants to: lie down between the borders, in the borders of the cities that are before you, the name of Prakmatia

Verse 15

And Mencha saw that it was good. He saw for his portion a blessed land, and good for bringing forth fruit: and he was like one who suffered for the Torah:
and it was so. For all his brethren Israel
For employee tax. To stop them from fearing the Torah and the laws of the past, as we say, and from the sons of Yissachar, who knew understanding, to know what Israel would do to them (1 Chronicles 12), to them the heads of the Sanhedrin stood and all their brothers bowed their heads. He bowed his head, as he bowed his head to the heavens (2 Samuel 22), Incline your ears (Psalms 88). And Enkelos translated it in other languages, and he was like suffering from wars and conquering fortresses, which were inhabited: on the book, and the enemy was as ashamed under him as a tax collector.

Verse 16

:Jehovah will judge his people. He will avenge his people on the Philistines, just as he did, for the Lord will judge his people (Deuteronomy 32).
As one of the tribes of Israel. All Israel shall be as one of his people, and all of them shall be judged, and this prophecy was prophesied concerning Samson; and Od shall be to Perez as one of the tribes of Israel, as one of the tribes, he is David, Sheba: of Judah

Verse 17

Schiphan. He is a fool; And I say, I am called by the name of Shemesh, who is a thorn, as he was, and his thorn was a thorn: (Genesis 3:1) which gnaws the
horse's heels. So he went about as a thorn of brass, and his likeness was as a thorn that gnaws the horse's heels, and his chariot fell backward: and Shemesh smote the two pillars of the middle, and Gomer - that he touched not. And his likeness was smitten with six
And the fox of the mountain died; and Enkelos was cut down like the cherubim of Horman, whose name was of brass, that there was no rest for his smiting – (Judges 16) and he was a Zephoni, and his name was Horman, after whose name all things were smitten; and as for us – Jehorab : –How tempting, how tempting

Verse 18

I have hoped in your salvation, O Lord. It was prophesied that the Philistines would gouge out his eyes, and he ended by saying, "Remember me now: and strengthen me now and then" (Judges 16).

Verse 19

Gad, a band of warriors, will be ours. All of them are in the language of a band, and so is their companion a comforter; and if you say, There is no band without the two sons of Dallithin, then let the band say, The word of your king is the two sons of Dallithin, who dwells on the road of Theba, the daughter of Sheshti.

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Letters are folded in a storm, and there is no foundation except the letters of the letters, and so he said, "Like a bird to wander" (Proverbs 26), "The seven days of wandering" (Job 7), "There is a robbery that has fallen" (Judges 5:1), "The foundation of a robbery that speaks in the tongue of the Zealots" (Psalms 21), "Even a garment, a garment, and a band of garments, one of them; and so it will be done." He is not a slave, as he is a slave, a wanderer, a lifter, a robber, a thief, and a thief, and when he is activated or activates others, he is a slave, as he is activated, elevated, encouraged, and with his tongue he is activated, the orphan is encouraged (Psalm 146), for Jacob to turn to him (Isaiah 49), the widow to turn to him (there and
58), they will be gathered together. The saying here is not to say that others will do it, but as the one who is gathered together on his right hand, as he is brought out from my right hand. Gad will be gathered together, the troops will be gathered together on his right hand – my children will be brought out (Jeremiah 10): They will cross the Jordan with their brothers to battle, all the survivors until the land is conquered,
and he will be gathered together on his left. All his troops will be gathered together on his right hand. Their footsteps to their inheritance, which they took beyond the
Jordan, and none of them will be able to follow. In the paths and in the paths they walked, they will return, as it is, and your footsteps are not known (Psalm 77), and so: in the footsteps of the sheep (Song of Solomon 1), in the language of the goats, the

Verse 20

Than fat for his bread. The food he brought from his portion was a shekel of oil, and he had many olives in his portion, and he was anointed with oil as from a well; and so Moses blessed his thighs and dipped his feet in oil, as he anointed them with oil (page 55). Once upon a time the people of Laodicea needed oil, and so

Verse 21

A doe sent forth. This is the valley of Ginosar, which is easy to cook its fruits like a doe, this is the one that is easy to run. :A doe sent forth – A doe sent forth to run and to take away ten thousand with
you – the one who gave the words of Shefar. As translated. Thus, against the battle of Sisera, six men from the sons of Naphtali and Gog prophesied (Judges 4:11), and they went there with haste, and so it was said to the tongue of the messenger: In the depths of the messenger, the one who sent with his feet, the one who gave
the words of victory. Deborah and Barak sang a song about him. And his multitudes exhorted him on the day of the burial of Jephthah - Jacob, when he complained about the cave, In Masachet Sota (page 13); and its translation is Yitzhamrem'i Adaba: His rope, and he confesses about his share beautiful and praiseworthy words

Verse 22

Ben Perath. Ben Chen, and he is in the Aramaic language, Apherian Namtia to Rabbi Shimon, in the end of Baba's coming (leaf: 119): Ben Perath on the eye.
He camped leaning on the eye that saw him, a daughter riding on an ox. The daughters of
the Egyptians were marching (on the wall) to admire his beauty, the daughters of the multitude, marching all one by one, in a place that could be seen from there.
Ox leaves. Upon seeing him, as if he were a lion and not near (in the wilderness 24), and as if he were a lion, and this is inclined to return to the place of calling. The fruit of the LORD's return is the correction of the tongue, as if he were a man's word (Ecclesiastes 3:1) :an ox. As for an ox, so is it with
an ox. In the path of an ox,
and the interpretation of a broken leg, the daughters of a march upon an ox, teach the tribes They will be taken from my sons and daughters, and they will write daughters after the names of the daughters of Manasseh, the daughters of Zelophehad, who took a portion of the Hebrews' money.
Yes, The Jordan, the river of Joseph's descendants, is fruitful and fruitful; and there are six tribes among them who dwell on its banks.
At the hour of Sheba they made to call Jacob, and all the mothers went out before their sons to bow down, and at this he lifted up his eyes, and he He will give his heard that Joseph and Rachel had come near and bowed down to him, and Joseph said, "I am the chief."
eyes to me, he will go out before her and stretch out his stature to her breasts, and he will break his father's knees, the son of Perath - You have magnified yourself: Joseph, in the eyes of Esau, you have been worthy of greatness.
Daughters, I have walked on an ox. To be strong in you when you go out from your troubles, and to teach him a matter that the evil eye will not rule over: in his seed; and even when you break Manasseh and Ephraim, bless their thighs like fish, that the evil eye will not rule over them.

Verse 23

And they made him bitter, and multiplied. And his brothers made him bitter, and Potiphar and his wife made him bitter, to bind him; to speak, and they made their
lives bitter, and multiplied. And his brothers became men of strife. And this tongue is not like the tongue of the one who did it, for if it were to be a point, "and it multiplied," as was the case with the hand of Meribah, the strength of the many and the body (in Numbers 20), and even if the tongue were a multitude of halves, it would be like the point; it is not but a tongue of the one who did it, as the heavens are called (Jeremiah 2:1), which is like the tongue of the one who did it; and if its height is a little, it is like the tongue of the one who did it Lift it up, or thirty lift it up and put it on my hands

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strength: Those who are self-absorbed, are exalted. Later, and with their tongues, they were exalted, most of them were of their own
they became men of strife, and their blood was like unto mine, as they were like unto their blood, and so didst thou cut them in pieces, and
didst thou cut them with arrows. Their tongues were like an arrow, and they cut him in pieces, and the half was cut off, those who saw him were to divide
with him: an inheritance

Verse 24

:And she sat down in the firmament of her bow. She sat down in the
firmament of her bow. Her strength
And the seeds of his hands were scattered. This is the seal that was given to him, to the golden tongue of Moafez, this was it from the hands of
the Kaaba that he was the knight of Jacob, and from there he ascended to be a shepherd, a stone of Israel - the principle of Israel, and a stone of honor
- to the tongue of the headstone, to the tongue of kings; and Enkelus, even so, interpreted it and her prophecies came true, the dreams of Asher
They dreamed – on the exact words of the Torah in secret, it will be added, and not from tongue to tongue the translation will be on and on and on, the
holy spirit will freeze, the translation of the Sheel with its firm bow, and so on. –Hebrew, who is called, the
Hebrew: And his prophecy will sit in the path that you have set for him, the path of the Kaaba, it was for him to bow and for confidence, so he will
be deceived: gold on my shoulders – so and the seeds of his hands will be scattered, to the
tongue of the gold of the stone of Israel. To the tongue of the notary, father and son, father and sons – Jacob and his sons. And his multitudes will
preach And Teshab sat down with his bow on the bowstring of his master's wife, and called it Bow, after the name of the one who sowed, he shot:
like an
arrow: and the seeds of his hands were scattered. As he was, so was he, as the seed came out from between the
fingers of his hands from the hand of the warrior of Jacob. When she saw it, it was like the blood of his father's blood, and so on, as it had gone astray
(page 36, 2)

Verse 25

:From your father's God. You will have this, and he will help you: and
you will be satisfied. And the Lord was with you when you did not listen to the words of your master, and he will bless you with the
blessing of demons and the womb. The blessing of Daba and Dama, as it is said, blessed are those who give birth and those who give birth, for the
males will be from the seed a visible drop to the pregnancy, and the females will not be troubled by the womb that they have conceived to abort:
their fetuses
:Demons. Shoots a dart from the interpreters, who are pleased, who are pleased, even demons are here, for the name of the one who sows shoots like an arrow

Verse 26

The blessing of your father is greater, etc. The blessings that the Lord has blessed me with are greater, and they go beyond the blessings that you have blessed me with:
my parents.
Until the desire of the eternal hill. By my word, my blessings have reached to the end of the borders of the hills of the world, they have given me a
blessing that has broken out against me from Egypt, reaching to the four ends of the world, as it is said, "And the sea and the east and the west";
what did he not say to Abraham, his father, and to Isaac? To Abraham he said, "Look, your eyes have seen the north and the south, for all the land
that you have seen I will give to you, and you will see only the land of Israel." He laughed and said, "To you and to your seed I will give all these
He countries, and I will establish the covenant and the north." And this is what he said.
said: Isaiah (Isaiah 58) And I will eat the inheritance of Jacob your father, and I will not say of the inheritance of Abraham: My parents.
To the tongue of the pregnant woman, who kept me in my mother's bowels, as a man is in labor (Job 3) until the end, as if
you had desired to set a boundary (in the wilderness 34), you would have given it to the Lord to bring forth (ibid.)

Desire. Blaze was accused, as was his friend Menachem ben Saruk. And Enkelus translated the desire of the world into language and its lust into
their acceptance. :Desire and lust, and hills to the tongue of the rocks of the earth, which their mother coveted:
Be it. All to the head of Joseph
A Nazirite of his brother. He separated himself from his brother, as he was, and he was a Nazirite of the holy places of the children of Israel (Leviticus
22), and he was a Nazirite after that (Isaiah 1).

Verse 27

Benjamin is a wolf that will devour. A wolf is Asher that will devour; It was prophesied about the Israelites that they would become plunderers,
and you would kidnap a man whose wife was in the camp at Gibeah (Judges 21), and it was prophesied about Saul that he would be victorious
over his enemies all around, as it is said, "And Saul went to capture the kingdom and fought against Moab, and Gog, and Edom, and Gog, and all:
whoever turns his back on his brother (1 Samuel 14) in the
morning he will eat a lamb." The language of plunder and spoil, which is translated as "adha", and "yosh" is similar to the Hebrew word "yosh" (Isaiah
33), and concerning Saul it is said that he stood at the beginning of the harvest and the plunder of the land: Israel.

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And in the evening he shall divide the spoil. Even when Samson shall deliver Israel into the hands of Nebuchadnezzar, who shall carry them away to Babylon, he shall divide the spoil, Mordecai and Esther, who are of Benjamin, shall divide the spoil of Haman, saying, Behold, I have given the house of Haman: Esther shall hide it. And Enkelus shall be hanged with the spoil of the priests in the holy of holies of the sanctuary.

Verse 28

And this is what their father said to them and blessed them. And was there not one of them who did not bless them but a murmurer? Or so it is interpreted: And this is the word that their father spoke to them, what shall we say about it? It is impossible that he did not bless Reuben, Simeon: and Levi, and the Lord blessed them – all
of them in the hearing: each one with his blessing. The blessing that is to come upon each one
Bless them. It would not have been said, "A man is as strong as a lion, and his blessing is as strong as his strength." What does the Talmud say, "Bless them?" According to the law, Judah has the strength of a lion, and Benjamin has the snatching of a wolf's cub, and Naphtali has the swiftness of a ram: a ram, a ram that is not all-encompassing in all the blessings? The Talmud says, "Bless them."

Verse 29

Gathered to my people. For the souls that are gathered to the place of their burial, six times I will gather in a language that is past, which is the language of the gathering, like a man who gathers in a house (Judges 19), and I will gather it into the midst of your house (Deuteronomy 22), when you gather them when you come into the land (Leviticus 23), you will gather them into your house from before the bodies, when you gather Your deeds (Exodus 23), and all the sayings of the Lord were gathered together at her death, even to her tongue:
The gathering: To my father. With my fathers

Verse 30

Verse 31

Verse 32

Verse 33

:And he gathered his feet. He gathered his feet:
And he was moved and gathered. And death was not spoken of him, and the Lord Jacob his father did not die.

Chapter 50

Verse 1

Verse 2

: To embalm his father. It is a matter of a fragrant concoction.

Verse 3

And they filled him up. They completed the days of his burial until they filled him up. They filled him up.
And the Egyptians mourned for him seventy days. M. for embalming and L. for weeping, according to Sheba, they had a blessing at his feet, Shekela the famine was over, and he was blessed by the Nile.

Verse 4

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Verse 5

Which I have cut for myself. Its simplicity is as it is, that a man may know it. And his teaching still dwells on the tongue, as when I bought it, I saw it when I went to the sea-beds, it was a book for sale, and his teaching still dwells on the tongue like a raven's nest, that Jacob took all the silver and gold that he brought from Laban's house and made it into a raven's nest, and said to Esau, "Do this: On the way to your cave, in the cave

Verse 6

As he swore to you. And if it were not for the path of the oath, I would not have been your comforter. But he who says, "I will break the oath," does not say, "If I do so, I will break the oath that I swore to you, that I will not reveal it to you on the tongue of the Holy One: for I know that which passes by the tongue, and you do not know it, as if you were wearing a false mask."

Verse 7

Verse 8

Verse 9

Verse 10

Gran Hatted. It was surrounded by Atadin, and its many people preached (Sotah 13), on the occasion of the event, that all the kings of Canaan and the sons of Ishmael returned to battle, and the direction of the people saw it as the shekel of Joseph, the shekel of his ark: Jacob, all of them stood and surrounded it with their shekels, and they surrounded it like shekels, like a shekel of thorns, surrounded by a shekel of thorns.

Verse 11

Verse 12

When fasting. What is the validity of fasting?

Verse 13

My bed is not six of my people, and not one of them will carry his children with him. And not his children's children, you have commanded them, do not carry any of your children, who are of the daughters of Canaan, but you, and he appointed them a place three to the east, and that is to the fourth of Ruchoth, and a place for the journey of the camp of the standards, they were appointed here; Levi will not bear, for he will be the one to bear the ark, and Joseph will not bear, according to the king's command, Manasseh and Ephraim will be their underlings, and this is the man on his banner: -By the signs that their father gave them to bear his burden

Verse 14

He and his brother and all the leaves with him. When his brothers returned from Egypt, they were oppressed by him, and when the brothers went from Egypt to his brothers, as we have said, and all the servants of Pharaoh and Gog brought him up, and later all the house of Joseph and his brothers, but according to what he saw, it was a great honor that the kings of Canaan had done, who planted their idols in his coffin, so Jacob did: Honor

Verse 15

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And Joseph's brothers saw that their father was dead. What did they see? They recognized his death in Joseph's presence, for they were accustomed to feast on Joseph's table, and he would offer sacrifices in the way of his father's honor, but Jacob's death was not a sacrifice (Genesis 1:1-2).

If they were to be mad. If they were to be mad; if they were to be divided among many interests; If you use a tongue in a difficult situation, and if you use a tongue like a Levite, then it will be like your word, if you listen to me, and if you are wise, then it will be like a gift, and if you use a tongue like a mother and a child, then it will be like your wisdom (Deuteronomy 32), if you have paid attention to my commandments (Isaiah 48), and if I am a weight on my shoulders (2 Samuel 18); and if you use a tongue like a mother and a Samuel 18); He child, then it will be like your wisdom (Deuteronomy 32), if you have paid attention to my commandments (Isaiah 48), and if I am a weight on my shoulders (2 uses the tongue of a shema if he curses him, and there is none, the tongue of a shema is still similar in the call, and he is the tongue of Oli, as he is to me, the woman did not go after

Yes; and there is a tongue of me in difficulty, as a tongue of me the Lord will see in my eyes (2 Samuel 16), and there is a hand of the Lord (Joshua 14), and there is a tongue of them,

Verse 16

Send to – and they Commanded Joseph And he commanded the children of Israel, the children of Israel, even so they commanded him to send them, to be a messenger to Joseph, saying, "It is so." And whom did he command? The sons of Bilhah, who were concubines in his presence, as we said, "And he is a young man, the sons of Bilhah, your father commanded." They spoke in a matter of peace, for Jacob did not command that Joseph should not be envied in his eyes (Genesis 13:15).

Verse 17

"Please forgive the offense of the servants of the God of your father. If your father is dead, his God lives, and they are his servants."

Verse 18

And his brothers also went. Mussaf on the sending

Verse 19

For I am the ass of God. Where am I? In innocence, if I wanted to harm you, would I be able? And did not all of you think evil of me, and the Holy One, blessed be He, thought good, and you? I alone am able to harm you.

Verse 20

Verse 21

Until you came down here, they were grumbling about me – and he spoke to their hearts. Words that are accepted on the heart that I am a slave, on your hands it is known that I am the son of a freeman, and if I kill you, what will the people say? So Shel saw the freemen and boasted about them and said, "They are my brothers," and finally killed them; Jesus said to him, "A brother will kill his brother? Another thing, ten lamps cannot put out one lamp." And so on.

Verse 22

Verse 23

:On the knees of Joseph. As translated, it means "greatness between his knees."